A Thankefull REMEMBRANCE OF GODS MERCY To ſeveral Perſons at Quabaug or BROOKFIELD:

Partly in a Collection of Providences about them, and Gracious Appearances for them: And partly in a Sermon Preached By *Mr. EDWARD BULKLEY*, Paſtor of the Church of Chriſt at *Concord*, upon a day of Thanksgiving, kept by divers for their Wonderfull Deliverance there.

Publiſhed by Capt. *THOMAS WHEELER.*

Pſal. 107. 8. *Oh that men would Praiſe the Lord for his Goodneſs, and his Wonderfull Works to the Children of men.*

Pſal. 111. 2. *The Works of the LORD are great, ſought out of all thoſe that Love him.*

CAMBRIDGE,
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JOHN CARTER BROWN

Christian Reader.

Purposing to Publish this ensuing Narrative of Gods Providence towards Capt. Hutchinson & my selfe & others, & the *Sermon* preached on the occasion hereafter expressed: do Judge it expdient to give you a little further Account of matrers, occasioning the going of *Captain Hutchinson* & *my selfe* to *Quabaug*: and also of the *Motives* inducing me to the Publication of both to the world:

Philip the Sachem of the *Wampanôgs*, lying about *Mount-hope*, having done some Acts of *Hostility* against *Plimouth Colony* by murdering men, burning Houses and killing Cattel: the said *Colony* was necessitated to warr with him in their own defence: The *Massachusets* and *Connecticot Colonies* being Confederate with them, and discerning the Justness of the Warr on their part: divers were sent forth of each *Colony* both Troopers and foot Souldiers to help our Brethren of that *Colony* against the said *Sachem*. The *Honoured Council* of the *Massachusets* did also send *Captain Hutchinson* with a Guard to the *Narragansets Sachems* and *Sagamores*; who were not farr from the said *Philip*: to see whether they intended to continue their peace with us, or to joyne with the *Wampanôgs* against us: They promised to continue their peace with us, which they gave further hopes that they would do by sending over more of their *Sachems* to our *Council* where they also promised to remain Faithful Friends to us. Our much Honoured *Governour* and *Council*, being desirous as farr as it might be to prevent shedding of blood, and the strengthening of the Enemy by others joyning with them, did also send *Ephraim Curtis* of *Sudbury* and others to several other

Sachems in and about the *Nipmuck* Country to the ſame purpoſe, they alſo promiſed Faithful Friendſhip to the *Engliſh*, (though they afterwards proved wretchedly perfidious) and ſet a time wherein they would come to *Boſton* further to engage themſelves for the Councils ſatisfaction, but they came not at the time appointed: The *Council* ſent the ſaid *Ephraim Curtis* again to know the Reaſon thereof. They again promiſed to come, bnt did not. The *Honoured Council* being willing to uſe all means to prevent a Warr with them if it might be, and their Aſſiſtance of *Philip*, and the reſt then in Arms againſt us: ſent *Captain Hutchinſon* thither alſo to Treat with them in order to the Preſervation of peace between us and them, they alſo appointed my ſelf to Aſſiſt him with part of my *Troop*, which accordingly I did attend: We diſcerned by the *Indians* deſerting the places of their Abode that they were afraid of us: and therefore the better to effect our buſineſs in a peaceable way, and prevent *Hoſtility* on either ſide before we marched all to them, we ſent three *Engliſh men*, and one *Indian* (all four, being men Familiarly acquainted with many of the *Indians*) to let them underſtand that we only deſired a Treaty in Reference to the Preſervation of Peace with them, and that we intended no hurt at all to them: but the Iſſue thereof was as in the *Narrative* is expreſſed. *Wherein the Providences of God towards us in his wayes about us were ſo Remarkable, in our ſore Exerciſes and gracious Deliverances that they ought never to be forgotten by us, but kept in Remembrance all our dayes*: *the Lord* hath made his wonderful works to be remembred, *ſaith the* Pſalmiſt, *and he would have his* People to tell them to their Children, that they might alſo declare them to their Children, And therefore for the help of our memories and the preventing of miſtakes in Reports, and the *Advantage of our own Relations and others better Acquaintance with the manner of Gods dealings with us*, I have endeavoured the drawing up of this *Following Declaration* of what befell us in our *March* to, and at *Brookfield*, and our Returne homewards: *I* not at firſt intending that it ſhould by my means be brought to *publick view*: but ſeveral perſons having ſeen it, (though not altogether ſo large as now it is) they perſwaded me, and urged it as a *Duty Incumbent* on me, (the Lord having taken away *Captain Hutchinſon*, who might have performed it in a better

manner)

manner) to put it forth in print, that many may thereby be provoked *to give God the glory of his great works in our Salvation, and that others may make use of his dealings with us to learn to trust and Rely upon him in the forest straits, and may be encouraged to wait patiently for Deliverance in the greatest danger that may befall them: for greater danger of* Loss of Life *cannot well be with an* Escape, *then that of ours.* For from *Monday* about *Ten of the Clock* in the morning till *nine on Wednesday night, all hope that we should be saved* (as *Acts 27. 20*) was in the Eye of Reason taken away, and we were in continual Expectation of Death, but yet even then we were not without some hopes *in the Lord our God to whom the Issues of Death belong*: who was pleased *to know our Souls in Adversity, to hear our Cries, and to save us for his mercy sake,* as in the *Narrative* more fully appears, which goodness of God that it may be the better remembred by us, and others incited the more *to magnify God with us,* (as *David calls upon others to do for Gods mercy to him,* Psal 34. 3.) *and also quickned to put their trust on God all their dayes*: I have Adventured to publish this *Narration,* intreating your *Candid Acceptance* thereof, and over looking all the defects and weaknesses therein: As for the *Sermon* added thereto, the occasion thereof was this. *When the Lord of his free and abundant mercy had sent* Deliverance *to us by* Honoured Majors Willards *coming to us, and our Enemies departing thereupon, and we had rest from them, I in the morning called together my Company both the wounded and the Rest who were weary with their hard Service, and much watching, and propounded this to them; whether though God had taken away divers from us, & others of us were sore wounded, yet in regard so many of us had our Lives* given us for a Prey, *& also that God had made us Instrumental to save so many Souls alive of the* Town dwellers, *who would probably have been all or most of them destroyed, had not God carried us thither*:) *whether* I say God did not Call for a Solemn day of Thanksgiving *from us, when we should have Opportunity: They Rejoycing at the motion very readily Assented to it, and promised that those of us whom* God *should be pleased to Carry home would attend it in due Season: and when some others* with my self and Son, *were in some good measure recovered of our wounds: I Requested* Mr. *Bulkely to help us in the work of the day intended to be kept by us. He being of a ready Spirit to the ut-*

most of his strength to forward any good duty that God calls for, he also judging it to be of very great Concernment, although the Country was in very great distress, our Deliverance *being so* Remarkable, he did joyne with us therein on *October 21. 75.* and then preached what is here published, which we finding so seasonable to the *occasion and beneficial to our selves.* I further Requested him that for the help of our memories, and our better Improvement of what was then delivered to us, as also for the *benefit* and *Edification* of others, he would give me a *Coppy* of it, and suffer me to *publish it*: which though for a time he delayed to do, yet hath at length given given me a *Coppy* with power to do as I shall think best, therein permitting it to be added to the aforesaid *Narrative.* I hope it may be profitable to many of Gods people, to whose view it may come, & I know that there be many in this *Country at this day* for whome it may be very *seasonable*, who having with our selves received *great mercies in Preservations and Deliverances in these Evil and Troublesome Times, in the* Naraganſit Expedition, *and at other times, and in other places where they have been in very great danger, and in* hazard *of the loss of Life, and all they had, as also having been* healed *of* sore *and* dangerous wounds: *been brought home safely to their* dear Relations, *or have had their* Relations Returned *to them, whom they feared they should not have seen again, and have had their* Habitations *and* Estates preserved *when near to Ruine; and others not farr from them were consumed: All whom, with all others whom God hath vouchsaved any* special mercy *to in* Recovery out of great sickneſſes, *or otherwise, it Concerns to do as we were then* Exhorted *to do, even* seriously to observe what God hath done *about them, and for them and Carefully to* Return that Praise, Love and Obedience *which he expects from them: I Crave your Prayers for the blessing of God to accompany both his Works and his Word to us for our Everlasting good.*

Tho. Wheeler.

A TRUE NARRATIVE

Of the Lords Providences in various dispensations towards Captain Edward Hutchinson of Boston and my self, and those that went with us into the Nipmuck Country, and also to Quabaug, alias Brookfield: The said Captain Hutchinson having a Commission from the Honoured Council of this Colony to Treat with several Sachems in those parts in order to the publick peace, and my self being also ordered by the said Council to accompany him with part of my Troop for Security from any danger that might be from the Indians: and to Assist him in the Transaction of matters committed to him.

THE said *Captain Hutchinson, and my self* with about twenty men or more marched from *Cambridge* to *Sudbury, July 28. 75.* and from thence into the *Nipmuck Country*, and finding that the *Indians* had deserted their Towns, and we having gone until we came within twenty miles of *New Norwitch*, on *July* 31. (only we saw two *Indians* having

ving an Horſe with them, whom we would have ſpoke with, but they fled from us and left their Horſe, which we took) We then thought it not expedient to march any further that way, but ſet our march for *Brookfield*, whither we came on the Lords day about Noon. From thence the ſame day (being *Auguſt 1.*) we underſtanding that the *Indians* were about *Ten Miles Northweſt* from us, we ſent out *four men* to acquaint the *Indians* that we were not come to harm them, but our buſineſs was only to *deliver a Meſſage* from our Honoured *Governour and Council* to them, and to receive their *Anſwer*, we deſiring to come to a Treaty of Peace with them, (though they had for ſeveral dayes fled from us) they having before profeſſed *Friendſhip*, and promiſed *Fidelity* to the *Engliſh*. When the Meſſengers came to them; they made an *Alarm*, and gathered together about an *hundred and Fifty* fighting men as near as they could judge; The young men amongſt them were *ſtout* in their *Speeches*, and *ſurly* in their *Carriage*; But at length three of the *chief Sachems* promiſed to meet us on the next morning about *eight of the Clock* upon a plain within three miles of *Brookfield*, with which Anſwer the Meſſengers returned to us. Whereupon though their Speeches and Carriage did much diſcourage divers of our Company, yet we conceived that we had a cleer Call to go to meet them at the place whither they had promiſed to come. Accordingly we with our men accompanied with *three of the Principal Inhabitants* of that Town marched to the plain appointed; but the *Treacherous Heathen* intending miſchief (if they could have opportunity) came not to the ſaid place, and ſo failed our hopes of ſpeaking with them there. Whereupon the ſaid *Captain Hutchinſon and my ſelf* with the reſt of our *Company* Conſidered what was beſt to be done, whether we ſhould go any further towards them, or Return, divers of us apprehending much danger in Caſe we did proceed, becauſe the *Indians* kept not promiſe there with us: But the *three men* who belonged to *Brookfield* were ſo ſtrongly perſwaded of their Freedome from any ill Intentions towards us, (as upon other grounds, ſo eſpecially becauſe the greateſt part of thoſe *Indians* belonged to *David* one of their *chief Sachems*, who was taken to be great Friend to the *Engliſh*:) That the ſaid *Captain Hutchinſon* (who was principally Intruſted with the matter of Treaty with them,

them) was thereby encouraged to proceed and march forward towards a *Swampe* where the *Indians* then were. When we came near the ſaid *Swampe*, the way was ſo very bad that we could march only in a ſingle File, there being a very *Rocky Hill* on the right hand, and a *thick Swampe* on the left. In which there were many of thoſe *cruel blood-thirſty Heathen*, who there way-laid us, waiting an opportunity to cut us off; there being alſo *much bruſh* on the ſide of the ſaid *Hill*, where they lay in *Ambuſh* to ſurprize us. When we had marched there about *ſixty or ſeventy Rods*, the ſaid *perfidious Indians* ſent out their ſhot upon us as *a ſhowre of haile*, they being (as was ſuppoſed) abont *two hundred men* or more. We ſeeing our ſelves ſo beſet, and not having room to fight, Endeavoured to *fly* for the ſafety of our lives. In which *Flight* we were in no ſmall danger to be all Cut off, there being a very *miry Swamp* before us into which we could not enter with our horſes to go forwards, and there being no ſafety in retreating the way we came, becauſe many of our Enemies, who lay behind the *Buſhes*, and had let us paſs by them quietly; when others had ſhot, they came out, and *ſtopt our way back*: ſo that we were forced as we could to get up the *ſteep and Rocky Hill*: But the greater our danger was, the greater was *Gods mercy in the preſervation of ſo many of us from ſudden deſtruction*. My ſelf being gone up part of the Hill without any hurt, and perceiving ſome of my men to be fallen by the Enemies ſhot: I wheeled about upon the *Indians*, not calling on my men who were left to Accompany me, which they in all probability would have done had they known of my Return upon the Enemy. They firing violently out of the *Swamp*, and from behind the buſhes on the Hill ſide *wounded me ſorely, and ſhot my Horſe* under me, ſo that he *faultring* and *Falling*, I was forced to leave him, divers of the *Indians* being then but a *few Rods diſtant* from me, My Son *Thomas Wheeler* flying with the reſt of the Company miſſed me amongſt them, and fearing that I was either ſlain, or much endangered returned towards the *Swampe* again, though he had then received a dangerous wound in the *Reins*; where he ſaw me in the danger aforeſaid: Whereupon he endeavoured to *Reſcue me*, ſhewing himſelf therein a *loving and dutiful Son*, he adventuring himſelf into great peril of his Life to help me in that diſtreſs, there being many of the Enemies about him.

My Son ſet me on his own horſe, and ſo eſcaped a while on Foot himſelf, until he Caught an Horſe whoſe Rider was ſlain, on which he mounted, and ſo throngh *Gods great mercy we both eſcaped*: But in this Attempt for my deliverance he received another dangerous wound by their ſhot in his left Arm. There were then ſlain to our great grief eight men *viz. Zechariah Philips* of *Boſton*, *Timothy Farlow* of *Billericay*, *Edward Coleborn* of *Chelmſford*, *Samuel Smedly* of *Concord*, *Sydrach Hopgood* of *Sudbury*, *Serjeant Eyres*, *Serjeant Prichard*, and *Corporal Coy* the Inhabitants of *Brookfield* aforeſaid; It being the good pleaſure of God, that they ſhould all there fall by their hands, of whoſe good Intentions they were ſo Confident, and whom they ſo little miſtruſted. There were alſo then five perſons wounded, *viz. Captain Hutchinſon*, *my ſelf*, and my Son *Thomas* as aforeſaid, *Corporal French* of *Billericay*, who having killed an *Indian* was (as he was taking up his gun) ſhot, and part of one of his *Thumbs taken off*; and alſo dangerouſly wounded through the *Body* near the *Shoulder*, the fifth was *John Waldoe* of *Chelmsford*, who was not ſo dangerouſly wounded as the reſt; They alſo then killed *five* of our horſes, and wounded ſome more, which ſoon died after they came to *Brookfield* Upon this ſudden and unexpected blow given us (wherein we deſire to look higher then man the Inſtrument) we returned to the Town as faſt as the badneſs of the way, and the weakneſs of our wounded men wou'd permit, we being then Ten Miles from it. All the while we were going we durſt not ſtay to *ſtanch* the *bleeding* of our *wounded men*, for fear the Enemy ſhou'd have ſurprized us again, which they attempted to do, and had in probability done, but that we perceiving which way they went, wheeled off to the other hand, and ſo by *Gods good Providence towards us*, they miſſed us, and we all came readily upon, and ſafely to the Town, though none of us knew the way to it, thoſe of the place being ſlain as aforeſaid, and we avoiding any thick woods and riding in open places to prevent danger by them. Being got to the Town we ſpeedily betook our ſelves to one of the *largeſt and ſtrongeſt houſes therein*, where we fortified our ſelves in the beſt manner we could in ſuch *ſtraits of Time*, and there reſolved to *keep Garriſon*, though we were but few, and meanly fitted to make Reſiſtance againſt ſo many Enemies. The News of the *Indians Treacherous dealing* with

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us, and the loſs of ſo many of our Company thereby, did ſo *amaze the Inhabitants of the Town*, that they being informed thereof by us preſently left their houſes, divers of them carrying very little away with them, they being afraid of the *Indians* ſudden coming upon them: and ſo came to the houſe we were entred into, very meanly provided of Cloathing, or furniſhed with Proviſions.

I perceiving my ſelf to be diſenabled for the diſcharge of the duties of my place by reaſon of the wound I had received, and apprehending that the Enemy would ſoon come to ſpoyle the Town, and Aſſault us in the houſe, I appointed *Simon Davis* of *Concord*, *James Richardſon*, and *John Fiske* of *Chelmsford* to manage Affairs for our Safety with thoſe few men whom God hath left us, and were fit for any Service, and the Inhabitants of the ſaid Town; who did well and Commendably perform the duties of the Truſt committed to them with much Courage and Reſolution through the Aſſiſtance of our gracious God who did not leave us in our low and diſtreſſed ſtate, but did mercifully appear for us in our greateſt need, as in the Sequel will clearly be manifeſted. Within two hours after our coming to the ſaid houſe, or leſs, the ſaid *Captain Hutchinſon* and *my ſelf* poſted away *Ephraim Curtis* of *Sudbury*, and *Henry Young* of *Concord* to go to the *Honoured Council* at *Boſton* to give them an Account of the Lords dealings with us, and our preſent Condition. When they came to the further end of the Town they ſaw the Enemy *Rifling of houſes* which the Inhabitants had forſaken. The *Poſt* fired upon them, and immediately returned to us again, they diſcerning no ſafety in going forward, and being deſirous to inform us of the *Enemies Actings*, that we might the more prepare for a *ſudden Aſſault* by them. Which indeed preſently followed, for as ſoon as the ſaid *Poſt* was come back to us, the *Barbarous Heathen* preſſed upon us in the houſe with great violence, *ſending in their Shot* amongſt us like haile through the walls, and ſhouting as if they would have *ſwallowed us up alive*; but our good God wrought wonderfully for us, ſo that there was but one man wounded within the houſe, *viz.* the ſaid *Henry Young* who looking out at a *garret window* that Evening was *mortally wounded* by a Shot, of which wound he died within two dayes after. There was the ſame day another man ſlain, but not in the houſe, a Son of *Serjeant Prichard* adventuring out of

the houſe wherein we were, to his Fathers houſe not far from it, to fetch more goods out of it, was Caught by thoſe Cruel Enemies as they were coming towards us, who cut off his head, kicking it about like a *Foot-ball*, and then putting it upon a *Pole*, they ſet it up before the *door* of his *Fathers houſe* in our ſight.

The night following the ſaid blow, they did *roar againſt us* like ſo many *wild Bulls*, ſending in their Shot amongſt us till towards the *Moon riſing*, which was about *three of the Clock*; at which time they *Attempted to fire our houſe* by Hay and other Combuſtible matter which they brought to one Corner of the houſe, and ſet it on fire. Whereupon ſome of our Company were neceſſitated to expoſe themſelves to very great danger to put it out: *Simon Davis* one of the three appointed by my ſelf as *Captain*, to ſupply my place by Reaſon of my wounds as aforeſaid, he being of a lively Spirit encouraged the Souldiers within the houſe to *fire upon the Indians*; and alſo thoſe that Adventured out to put out the Fire (which began to rage and kindle upon the houſe ſide) with theſe and the like words, That *God is with us, and fights for us, and will deliver us* out of the hands of theſe Heathen; which Expreſſions of his the *Indians* hearing, they *ſhouted and ſcoffed* ſaying: now ſee how *your God delivers you*, or *will deliver you*, ſending in many ſhots whilſt our men were putting out the Fire. But the Lord of Hoſts wrought very graciouſly for us, in preſerving our Bodies both within and without the houſe from their *ſhot*, and our houſe from being *conſumed by Fire*, we had but *two men* wounded in that Attempt of theirs, but we apprehended that we killed divers of our Enemies. I being deſirous to haſten Intelligence to the *Honoured Council* of our preſent *great diſtreſs*, we being ſo remote from *any ſuccour*, (It being between *ſixty* and *ſeventy miles* from us to *Boſton*, where the *Council* uſeth to ſit) and fearing our *Ammunition* would not laſt long to withſtand them, if they continued ſo to Aſſault us, I ſpake to *Ephraim Curtis* to adventure forth again on that Service, and to Attempt it on Foot, as the way wherein there was moſt hope of getting away undiſcovered; He *readily Aſſented*, and accordingly went out, but there were ſo many *Indians* every where thereabouts, that he could not paſs, without apparent *hazard of Life*, ſo he came back again, yet towards morning the ſaid *Ephraim* adventured forth the *third time*,

time, and was fain to *creep on his hands and knees* for ſome ſpace of ground, that he might not be diſcerned by the Enemy, who waited to prevent our ſending if they could have hindred it. But through Gods mercy he eſcaped their hands, and got ſafely to *Marlborough*, though very much ſpent, and ready to faint by Reaſon of want of ſleep before he went from us, and his ſore travel *night and day* in that *hot Seaſon* till he got thither, from whence he went to *Boſton*. yet before the ſaid *Ephraim* got to *Marlborough*, there was Intelligence brought thither of the burning of ſome houſes, and killing ſome Cattel at *Quabaug* by ſome who were going to *Connecticot*, but they ſeeing what was done at the End of the Town, and hearing ſeveral guns ſhot off further within the Town, they durſt proceed no further, but Immediately returned to *Marlborough*, though they then knew not what had befallen *Captain Hutchinſon and my ſelf, and Company*, nor of one being there, but that timely Intelligence they gave before *Ephraim Curtis* his coming to *Marlborough*, occaſioned the *Honoured Major Willards* turning his *March* towards *Quabaug* for our Relief, who were in no ſmall danger every hour of being deſtroyed; the ſaid *Major* being when he had that Intelligence upon his *March* another way as he was Ordered by the *Honoured Council*, as is afterwards more fully expreſſed.

The next day being *Auguſt 3d*, they continued *ſhooting & ſhouting*, & proceeded in their *former wickedneſs blaſpheming the Name of the Lord*, and *reproaching* us *his Afflicted Servants*, ſcoffing at our *prayers* as they were ſending in their *ſhot* upon all quarters of the houſe And many of them went to the Towns *meeting houſe*, which was, within *twenty Rods* of the houſe in which we were) who mocked ſaying, *Come and pray, & ſing Pſalms*, & in Contempt made an hideous noiſe *ſomewhat reſembling ſinging*. But we to our power did endeavour our own defence, ſending our ſhot amongſt them the Lord giving us Courage to reſiſt them, & preſerving us from the deſtruction they ſought to bring upon us, On the Evening following we ſaw our Enemies Carrying ſeveral of their *dead* or *wounded men* on their *Backs*, who proceeded that night to ſend in their ſhot as they had done the night before, & alſo ſtill ſhouted as if the day had been certainly theirs, and they ſhould without fail have prevailed againſt us which they might have the more hopes of in regard that we *diſcerned the*

one, but with different lighting.

the houſe wherein we were, to his Fathers houſe not far from it, to fetch more goods out of it, was Caught by thoſe Cruel Enemies as they were coming towards us, who cut off his head, kicking it about like a *Foot-ball*, and then putting it upon a *Pole*, they ſet it up before the *door* of his *Fathers houſe* in our ſight.

The night following the ſaid blow, they did *roar againſt us* like ſo many *wild Bulls*, ſending in their Shot amongſt us till towards the *Moon riſing*, which was about *three of the Clock*; at which time they *Attempted to fire our houſe* by Hay and other Combuſtible matter which they brought to one Corner of the houſe, and ſet it on fire. Whereupon ſome of our Company were neceſſitated to expoſe themſelves to very great danger to put it out: *Simon Davis* one of the three appointed by my ſelf as *Captain*, to ſupply my place by Reaſon of my wounds as aforeſaid, he being of a lively Spirit encouraged the Souldiers within the houſe to *fire upon the Indians*; and alſo thoſe that Adventured out to put out the Fire (which began to rage and kindle upon the houſe ſide) with theſe and the like words, That *God is with us, and fights for us, and will deliver us* out of the hands of theſe Heathen; which Expreſſions of his the *Indians* hearing, they *ſhouted and ſcoffed* ſaying: now ſee how *your God delivers you*, or *will deliver you*, ſending in many ſhots whilſt our men were putting out the Fire. But the Lord of Hoſts wrought very graciouſly for us, in preſerving our Bodies both within and without the houſe from their *ſhot*, and our houſe from being *conſumed by Fire*, we had but *two men* wounded in that Attempt of theirs, but we apprehended that we killed divers of our Enemies. I being deſirous to haſten Intelligence to the *Honoured Council* of our preſent *great diſtreſs*, we being ſo remote from *any ſuccour*, (It being between *ſixty* and *ſeventy miles* from us to *Boſton*, where the *Council* uſeth to ſit) and fearing our *Ammunition* would not laſt long to withſtand them, if they continued ſo to Aſſault us, I ſpake to *Ephraim Curtis* to adventure forth again on that Service, and to Attempt it on Foot, as the way wherein there was moſt hope of getting away undiſcovered; He *readily Aſſented*, and accordingly went out, but there were ſo many *Indians* every where thereabouts, that he could not paſs, without apparent *hazard of Life*, ſo he came back again, yet towards morning the ſaid *Ephraim* adventured forth the *third*

time,

time, and was fain to *creep on his hands and knees* for ſome ſpace of ground, that he might not be diſcerned by the Enemy, who waited to prevent our ſending if they could have hindred it. But through Gods mercy he eſcaped their hands, and got ſafely to *Marlborough*, though very much ſpent, and ready to faint by Reaſon of want of ſleep before he went from us, and his ſore travel *night and day* in that *hot Seaſon* till he got thither, from whence he went to *Boſton*. yet before the ſaid *Ephraim* got to *Marlborough*, there was Intelligence brought thither of the burning of ſome houſes, and killing ſome Cattel at *Quabaug* by ſome who were going to *Connecticot*, but they ſeeing what was done at the End of the Town, and hearing ſeveral guns ſhot off further within the Town, they durſt proceed no further, but Immediately returned to *Marlborough*, though they then knew not what had befallen *Captain Hutchinſon and my ſelf, and Company*, nor of our being there, but that timely Intelligence they gave before *Ephraim Curtis* his coming to *Marlborough*, occaſioned the *Honoured Major Willards* turning his *March* towards *Quabaug* for our Relief, who were in no ſmall danger every hour of being deſtroyed; the ſaid *Major* being when he had that Intelligence upon his *March* another way as he was Ordered by the *Honoured Council*, as is afterwards more fully expreſſed.

The next day being *Auguſt 3d.* they continued *ſhooting & ſhouting*, & proceeded in their *former wickedneſs blaſpheming the Name of the Lord*, and *reproaching* us *his Afflicted Servants*, ſcoffing at our *prayers* as they were ſending in their *ſhot* upon all quarters of the houſe And many of them went to the Towns *meeting houſe*, which was, within *twenty Rods* of the houſe in which we were) who mocked ſaying, *Come and pray, & ſing Pſalms*, & in Contempt made an hideous noiſe *ſomewhat reſembling ſinging*. But we to our power did endeavour our own defence, ſending our ſhot amongſt them the Lord giving us Courage to reſiſt them, & preſerving us from the deſtruction they ſought to bring upon us. On the Evening following we ſaw our Enemies Carrying ſeveral of their *dead* or *wounded men* on their *Backs*, who proceeded that night to ſend in their ſhot as they had done the night before, & alſo ſtill ſhouted as if the day had been certainly theirs, and they ſhould without fail have prevailed againſt us which they might have the more hopes of in regard that we *diſcerned the*

ing of new Companies to them to Assist and strengthen them, and the unlikelihood of any coming to our help. They also used several *Stratagems to Fire us*, namely by *wild fire* in *Cotton* and *Linnen Rags* with *Brimstone* in them, which Rags they tyed to the *Piles of their Arrows* sharp for the purpose, and shot them to the Roof of our house; after they had *set them on Fire*, which would have much endangered the burning thereof, had we not used means by cutting *holes through the Roof*, and otherwise, to beat the said *Arrows* down, and God being pleased to prosper our Indeavours therein. They carryed more *Combustible matter* as *Flax* and *Hay* to the sides of the house, & set it on fire, & then *flocked apace* towards the door of the house, either to prevent our going forth to quench the Fire, as we had done before, or to *kill our men* in their Attempt to go forth; or else to *break into the house by the door*; whereupon we were forced to break down the *wall* of the house against the *Fire* to *put it out*: They also shot a *Ball of wild Fire* into the *garret* of the *house* which fell amongst a great heap of *Flax or Tow* therein; which one of our Souldiers through Gods good Providence soon *espyed*, & having *water ready* presently quenched it; and so we were preserved by the *keeper of Israel*, both our *Bodies from their shot*, which they sent thick against us, and the *house from being consumed to Ashes*, although we were but weak to defend our selves, we being not above *twenty and six men* with those of that small Town, who were able for any Service, and our Enemies as I Judged them about (if not above) *three hundred*, I speak of the least, for many there present did guess them to be *four or five hundred*. It is the more to be observed that so little hurt should be done by the Enemies shot, it commonly piercing the walls of the house, and flying amongst the People, and there being in the house *fifty women and Children* besides the men before mentioned. But abroad in the yard one *Thomas Wilson* of that Town being sent to fetch water for our help in further need, (that which we had being spent in putting out the Fire) was shot by the Enemy in the *upper Jaw*, and in the neck, the anguish of which wound was such at the first that he cried out with a *great noise*, by Reason whereof the *Indians* hearing him *rejoyced and triumphed at it*; But his wound was healed in a short time, praised be God.

On *Wednesday August the 4th.* the *Indians* Fortifyed themselves

at

at the *meeting house*, and the *Barne* belonging to our house, which they Fortified both at the *great doors*, and at *both Ends* with *Posts*, *Rails*, *Boards*, *and Hay* to save themselves from our shot. They also devised other *Stratagems* to fire our house on the night following, namely, they took a *Cart*, and filled it with *Flax*, *Hay and Candlewood*, and other *Combustible matter*, and set up *Planks* fastened to the Cart to save themselves from the danger of our shot. Another Invention they had to make the more sure work in burning the house. They got many *Poles* of a Considerable length and bigness, and *spliced them together* at the Ends one of another, and made a Carriage of them about *fourteen Rods long*, setting the Poles in two Rows with peils laid cross over them at the *Front End*, and dividing them said Poles about *three foot* asunder, and in the said *Front* of this their Carriage they set a *Barrel*, having made an *hole* through both Heads, and put an *Axle-Tree* through them, to which they fastened the said *Poles*, and under every joynt of the *Poles* where they were *spliced*, they set up a *pair of Truckle wheeles* to bear up the said Carriages, and they *loaded the Front* or fore-end thereof with matter *fit for firing*, as *Hay*, and *Flaxe*, and *Chips*, &c. Two of these Instruments they prepared, that they might Convey *Fire to the house*, with the more safety to themselves, they standing at such a distance from our shot, whilst they wheeled them to the house: great store of *Arrows* they had also prepared to shoot fire upon the house that night; which we found after they were gone, they having left them there. But the Lord who is a *present help in Times of trouble*, and is pleased to make his *peoples Extremity his opportunity*, did graciously prevent them of Effecting what they hoped they should have done by the aforesaid devices, partly by sending a *shewre of Rain* in season, whereby the matter prepared being wett would not so easily take Fire as it otherwise would have done, and partly by *Aide coming to our help*. For our danger would have been very great that night, had not the *only wise God* (*blessed for ever*) been pleased to send to us about an hour within night the *Worshipful Major Willard* with *Captain Parker* of *Groaton*, and *Forty six men* more with *five Indians* to relieve us in the *Low Estate* into which we were brought; *our Eyes were unto him the holy one of Israel*; In him we desired *to place our Trust*, hoping that he would in the time of our

great

great need appear for our deliverance, and Confound all their plots by which they thought themselves most sure to prevail against us; And God *who comforteth the Afflicted*, as he comforted the holy *Apostle Paul by the coming of* Titus *to him*, so he greatly comforted us his distressed Servants both *Souldiers* and *Town Inhabitants* by the coming of the said *Honoured Major*, and those with him. In whose so soon coming to us the *good Providence of God* did *marvellously appear*; For the help that came to us by the *Honoured Councils* order (after the tydings they received by our *Post* sent to them) came not to us till *Saturday August 7.* in the afternoon, nor sooner could it well come in regard of their distance from us, *i. e.* if we had not had help before that time, we see not how we could have held out, the number of the *Indians* so encreasing, and they making so many Assaults upon us, that our Ammunition before that time would have been spent, and our selves disenabled for any Resistance, we being but few, and alwaies fain to stand upon our defence; that we had little time for *Refreshment of our selves either by Food or Sleep*; The said *Honoured Majors* coming to us so soon was thus occasioned; He had a *Commission* from the *Honoured Council* (of which himself was one) to look after some *Indians* to the *West-ward* of *Lancaster* and *Groaton*, (where he himself lived) and to secure them, and was upon his *March* towards them on the foresaid *wednesday* in the morning, *August 4th.* When Tydings coming to *Marlborough* by those that returned thither as they were going to *Connecticot*, concerning what they saw at *Brookfield* as afore said, some of *Marlborough* knowing of the said *Majors* march from *Lancaster* that morning presently sent a *Post* to acquaint him with the Information they had received; The *Major* was gone before the *Post* came to *Lancaster*; but there was one speedily sent after him, who overtook him about *five or six miles* from the said Town; He being acquainted, that it was feared, that *Brookfield* (a small Town of about *fifteen or sixteen Families*) was either destroyed, or in great danger thereof, & conceiving it to require more speed to succour them (if they were not past help) then to proceed at present, as he before intended, and being also very desirous (if it were possible) to afford Relief to them, (he being then not above *Thirty Miles* from them) he Immediately *altered his Course* and *marched* with his *Company* towards us: and came to us

about

about an *hour after it was dark* as aboveſaid; though he knew not then, neither of our being there, nor of what had befallen us at the *Swampe* and in the houſe thoſe two dayes before.

The merciful Providence of God alſo appeared in preventing the danger that the *Honoured Major* and his *Company* might have been in, when they came near to us, for thoſe *Beaſtly men* our *Enemies Skilful to deſtroy*, Indeavoured to prevent any help from coming to our Relief, and therefore ſent down *Sentinels*, (ſome nearer and ſome further off) the furtheſt about *two miles* from us, who if they ſaw any coming from the *Bay* they might give notice by an *Alarm*. And there were about an *hundred* of them who for the moſt part kept at an houſe ſome little diſtance from us, by which if any help came from the ſaid *Bay*, they muſt paſs, and ſo they intended (as we conceive) having notice by their *Sentirels* of their approach to *way-lay them*, and if they could, *to cut them off* before they came to the houſe where we kept.

But as we propably gueſs, they were ſo intent and buiſy in preparing their Inſtruments (as aboveſaid) for our deſtruction by Fire, that they were not at the houſe where they uſed to keep for the purpoſe aforeſaid, and that they heard not their *Sentinels* when they *ſhot*; and ſo the *Majors* way was clear from danger till he came to our houſe. And that it was their purpoſe ſo to have fallen upon him, or any other coming to us at that houſe, is the more propable in that (as we have ſince had Intelligence from ſome of the *Indians* themſelves) there were a party of them at *another place* who *let him paſs by them* without the leaſt hurt or Oppoſition, waiting for a *blow to be given* him at the ſaid *houſe*, and then they themſelves to fall upon them in the *Reare*, as they intended to have done with us at the *Swamp*, in Caſe we had *fled back* as is before expreſſed. The *Major* & *Company* were no ſooner come to the houſe, and underſtood (though at firſt they knew not they were *Engliſh* who were in the houſe, but thought that they might be *Indians*, and therefore were ready to have ſhot at us, till we diſcerning they were *Engliſh* by the *Majors* ſpeaking, I cauſed the *Trumpet to be ſounded*) that the ſaid *Captain Hutchinſon, my ſelf, and Company* with the *Towns Inhabitants* were there, but the *Indians* alſo diſcerned that there were ſome come to our Aſſiſtance, whereupon they ſpared not their ſhot, but poured it

out on them; but through the Lords goodneſs, though they ſtood not farr aſunder one from another, they *killed not one man*, wounded only *two* of his Company; and killed the *Majors Sons horſe*; after that we within the houſe perceived the *Indians* ſhooting ſo at them, we haſtened the *Major* and all his Company into the houſe as faſt as we could, and their horſes into a little yard before the houſe, where they wounded *five other horſes* that night; After they were come into the houſe to us, the *Enemies* continued their ſhooting ſome Conſiderable time, ſo that we may well ſay, *had not the Lord been on our ſide when theſe Cruel Heathens roſe up againſt us, they had then ſwallowed us up quick*, when their wrath was kindled againſt us. But *wherein they dealt proudly, the Lord was above them.*

When they ſaw their *divers deſignes unſucceſsful*, and their hopes therin diſappointed, they then fired the *houſe* & *barne* (wherein they had before kept to lye in wait to ſurprize any coming to us) that by the Light thereof they might the better direct their ſhot at us, but *no hurt* was done thereby *praiſed be the Lord.* And not long after they burnt the *Meeting houſe* wherein their Fortifications were, as alſo the *Barne* which belonged to our houſe, and ſo perceiving more ſtrength come to our Aſſiſtance: they did as we ſuppoſe, *deſpair of effecting* any more miſchief againſt us. And therefore the greateſt part of them towards the breaking of the day *Auguſt the fifth* went away and left us, and we were quiet from any further moleſtations by them; and on that morning we went forth of the houſe without danger, and ſo daily afterward, only one man was wounded about two dayes after, as he went out to look after horſes by ſome few of them *ſculking* thereabouts. We cannot tell how many of them we killed in all that time, but one that afterwards was taken confeſſed that there were killed and wounded about *eighty men* or more: *Bleſſed be the Lord God of our Salvation* who kept us from being all a *prey to their Teeth.* But before they went away they *burnt all the Town* except the houſe we kept in, and another that was not then finiſhed. They alſo made great ſpoyle of the Cattel belonging to the Inhabitants; and after our Entrance into the houſe, and during the time of our *Confinement* there, they either killed or drove away almoſt all the horſes of our Company.

We Continued there both well and wounded towards a *Fortnight*, and

and *Auguſt the thirteenth Captain Hutchinſon and my ſelf* with the moſt of thoſe that had eſcaped without hurt, and alſo ſome of the wounded came from thence; my Son *Thomas* and ſome other wounded men came not from thence, being not then able to endure Travel ſo farr as we were from the next Town, till about a *Fortnight* after. We came to *Marlborough* on *Auguſt the Fourteenth*, where *Captain Hutchinſon* being not recovered of his wound before his coming from *Brookfield*, and overtyred with his *long Journy* by Reaſon of his weakneſs quickly after grew worſe, and more dangerouſly ill, and on the *nineteenth day* of the ſaid moneth dyed, and was there the day after buried, the Lord being pleaſed to deny him a return to his own habitatiou, and his near Relations at *Boſton*, though he was come the greateſt part of his Journy thitherward. The Inhabitants of the *Town* alſo not long after, *men, women*, and *Children*, removed ſafely with what they had left to ſeveral places, either where they had lived before their planting or ſitting down there; or where they had Relations to receive and entertain them. The Honoured *Major Willard* ſtayed at *Brookfield* ſome weeks after our coming away, there being ſeveral Companies of Souldiers ſent up thither and to *Hadly* and the Towns thereabouts, which are about *Thirty Miles* from *Brookfield*, whither alſo the *Major* went for a time upon the Service of the Country in the preſent warr, and from whence there being need of his preſence for the ordering of matters concerning his own *Regiment* and the ſafety of the *Towns* belonging to it, he through Gods goodneſs and mercy returned in ſafety and health to his houſe, and dear Relations at *Groaton*.

Thus I have Indeavoured to ſet down and declare both what the Lord did againſt us in the Loſs of ſeveral perſons Lifes, and the wounding of others, ſome of which wounds were very painful in dreſſing, and long ere they were healed, beſides many dangers that we were in, and fears that we were exerciſed with; and alſo what great things he was pleaſed to do for us in fruſtrating their many Attempts, and vouchſafing ſuch a Deliverance to us. The Lord *avenge the Blood that hath been ſhed* by theſe *Heathen* who *hate us without a Cauſe*, though he be moſt Righteous in all that hath befallen there, and in all other parts of the Country; He help us to *humble our ſelves* before him, and with our *whole hearts to return to him*, and al-

ſo to improve all his mercies which we ſtill enioy, that ſo his *anger may ceaſe* towards us and he may be pleaſed either to make our Enemies at *peace with us*, or more, *deſtroy them* before us I tarried at *Marlborough* with *Captain Hutchinſon* until his death, and came home to *Concord Auguſt the 21.* (though not throughly recovered of my wound) and ſo did others that went with me. But ſince I am Reaſonable well, though I have not the uſe of my hand and Arm as before: My Son *Thomas* though in great *hazard of Life* for ſome time after his return to *Concord*, yet is now very well Cured, and his ſtrength well reſtored. *Oh that we could praiſe the Lord for his great goodneſs towards us.* Praiſed be his Name, that though he took away ſome of us, yet was pleaſed to ſpare ſo many of us, and adde unto our dayes; He help us *whoſe Souls he hath delivered from Death, and Eyes from Tears, and Feet from falling to walk before him in the Land of the Living* till our great Change come, and to *ſanctifie his Name* in all *his wayes* about us, that both our Afflictions, and our mercies may quicken us to live more to his glory all our dayes.

THE SERMON

Pſal. 116. 12. *What ſhall I Render unto the Lord for all his Benefits towards me.*

THere is no Condition of men here below ſo good, but there is *need of duty*; There is none ſo bad, as to be *paſt duty*. In all Eſtates we muſt be doing: no *Providence* exempts from *duty*; yet *ſeveral Conditions* require ſeveral duties; The Chriſtian Converſation is like a *wheel* every *Spoke taketh its Turn*; God hath planted in man *Affections* for every Condition; *grace* for every *Affection*, and a *duty* for the Exerciſe of every grace, and a *Seaſon* for every *duty*; in which it is moſt *beautiful*; In the day of Trouble and Affliction, the duty then is *Prayer and Petition*; In the time of Deliverance and Proſperity *Thanksgiving*; *giving praiſe to the God of our Salvation*; and it is wiſdome to perform what is moſt ſeaſonable, *Jam.* 5. 13. *Is any Afflicted, let him pray?* Aske mercy and deliverance from the evils at Gods hand. Is any merry by Reaſon of mercy received, *let him ſing Pſalms of praiſe?* exalting the Lord for his free goodneſs and bounty therein.

Accordingly the holy Prophet (very probably *David*) in this Pſalm ſets before us the Exerciſe of his grace in various Conditions which befell him: He tels us what he did in the time of great *Affliction and Diſtreſs*; he prayed, *He called upon the Name of the Lord*: *ver.* 3, 4. and being delivered and helped what he did, and was reſolved to do: *He loved the Lord*, and would *walk before him in the Land of the Living*; He was thankful, and would expreſs his *gratitude* in his *Converſation*; yea, is Inquiſitive, what further to do therein;

therein; as in the Text, *what ſhall I Render*, &c.

The Pſalm then is *Euchariſtical*; or *Gratulatory*, wherein the *Pſalmiſt* giveth praiſe to God for his *favour* and *mercy* in a great *Deliverance* from a *deadly danger* and *diſtreſs*; and ſo ſuitable to the preſent occaſion of our meeting at this time; If *David* were the Penman thereof, the Deliverance may be that mentioned, *Pſal. 18.* Title: His preſervation from *Sauls furious* and *malicious Perſecution*, and the rage and violence of all his Adherents, and all others that ſought his Ruine.

The words read contein a *Pathetical Exclamation* and *Enquiry*; *what ſhall I render*, &c. as if he ſhould ſay; The Lord hath beſtowed *mercies*, yea, many and great mercies upon me; He hath *heard my prayer* when the *ſorrows of death encompaſſed me*, *helped me* when I was *brought very low*; ſomething is to be returned to him, that even Reaſon ſuggeſts, yea, much is to be done; but what that is I am (as it were) at a Loſs, I would do any thing to pleaſe and honour him, who hath done ſo much for me.

In the words there are *two parts*:

1. An *Inquiſition*; wherein we may Conſider: 1. The *Subject* or matter enquired after: *what ſhall I render*: 2*dly*. The *Object* or perſon concerning whom the Enquiry is made, and to whom the Return is to be made, and that is *Jehovah*; Not man but *the Lord*.

2*dly*, The Reaſon of the *Inquiſition*, and that is the Conſideration of *all his Benefits*; There was juſt occaſion to be ſo ſollicitous; *Gods Benefits*, ſet out, 1. *By an Amplification* All, *All his Benefits*.

2*dly*, *By an Application*, towards me; All his Benefits *towards me*.

In this verſe we have the *Queſtion*, In the verſes following we have the *Reſolution*; He will *take the Cup of Salvation*, &c. and He will *pay the Vows* which he had made in his Trouble and Diſtreſs.

For Explication of the Terms [*Render*] The word Imports a kind of *Requital*; It is attributed both to God and man, and that in Relation to a good thing done, and ſignifies to reward, and to an Evil, and ſignifies to *Revenge*: Here it is Attributed to *man in Relation to God*, but not as importing any poſſibility and ſatisfaction,

but

but only a *readineſs* and *forwardneſs* to do any thing that might be acceptable to him.

[*Beneſits*] The word in the *Original* is derived of that Verb which in the *ſeventh verſe* is Tranſlated [*dealt bountifully*] Gods Bounties: And theſe the Prophet ſtiles *His Beneſits*, acknowledging all the good he received to come from him.

The Verſe then is a Deſcription of the frame of heart of a *faithful Thankgiver.*

1. In his *Obſervation* of Gods diſpenſation towards him, in the *Beneſits beſtowed on him:*

2*dly*, In his *Sollicitouſneſs* what to do by way of *Retribution*, and his willingneſs to do whatſoever he knows may be acceptable to him and approved by him.

Hence this Doctrine may be raiſed.

Doct. *A perſon or people in a right thankful frame upon the Obſervation of Gods Beniſits, and Bountiful favours towards them, are very Sollicitous what to return to God for them.* Or ſuch *as are after Gods heart upon their Obſervation of mercies and deliverances beſtowed on them are Sollicitous what Returns to make to God for them:*

There be two parts in the Doctrine. 1. That a gracious Heart *obſerves* and takes notice of Gods goodneſs towards him. 2*dly*, He is thereupon *Inquiſitive* what to *Return* to God.

1. The Prophet takes notice of Gods goodneſs; His *Inquiſition* what to return, for it argues his *Obſervation* of it; If he enquires *what to Render*, It argues his taking notice of the *Beneſits*; yea, of the *variety and multitude* of them, in what God had been doing for him. So *David* tels us *Pſal.* 139.14. *marveilous are thy works and that my Soul knoweth right well.* So alſo in *Pſal.* 103. 1, to the *ſixth verſe*, *Neh.* 9.7, to *27th verſe*: They take notice of the great and manifold mercies which God had beſtowed upon his people *Iſrael* in former as well as latter times. The Reaſons hereof are

Reaſon 1. *From the worth of every one of Gods mercies.* There is not one of *All* of Gods *Beneſits*, and the bleſſings which we enjoy but it is worthy of *notice*, for it is the *Lords work*; the *Operation of his hands*, every mercy is Gods gift, and therefore to be Eyed and obſerved, *Pſal.* 111.2. *The works of the Lord are great, ſought out of all them that have pleaſure therein.* As your deliverance from the great danger

d anger you were in at the *Swampe*, and afterwards in the Houſe: It's worthy *obſerving* and *remembring*: how much more, *All our mercies* at all time, and in all places. All comes from God, *Jam. 1. 17. Every good and perfect gift commeth*, &c.]

Reaſon 2. *From the Thankfulneſs we owe to God* for every mercy being *unworthy of the leaſt of them*; as *Gen.*32 10. *Jacob* humbly acknowledgeth. Now, how ſhall we be Thankful for them if we do not obſerve them. Hence the Prophet to Induce men to *Thankfulneſs*, and to bleſs God for his goodneſs and mercy adviſeth men to take notice of his kindneſs towards them: *Pſal.*100.3,4. And when the Lord upbraids his people for their great Ingratitude towards him, he gives this as one Cauſe of it, and ſo expreſſeth it, *they did not know nor Conſider*, *Iſai. 1. 3.* and *Hoſ: 2. 8. ſhe did not know that I gave*, &c that is, ſhe did not ſeriouſly *Conſider* of it, that thereby ſhe might have been ſtirred up to *Thankfolneſs* in obedience.

Reaſon 3. *From the great difficulty of raiſing up our dull and ſluggiſh hearts to that great duty of praiſe and Thankfulneſs*, eſpecially, in a lively and ſpiritual frame; and therefore there is great need to obſerve not only ſome, but *All his Benefits*: Though *one mercy* ſhould raiſe our Hearts to Heaven; yet the more to quicken and enlarge them, we ſhould take notice of *All*; the variety of them; as praiſe is a *difficult duty*, ſo it is difficult raiſing our hearts to the *duty*. We are *dull and Liſtleſs* to all duty, but eſpecially to *Thankfulneſs*; We are *ſlow to go to God for mercy* in our Troubles and Diſtreſſes, but more ſlow to *Return praiſe* after *Deliverances* vouchſafed. Hence that Expreſſion in *Pſal.107.* Pſal.8.15.21.,31. *Oh that men would praiſe the Lord*; as if he ſhould ſay: It's rather to be wiſhed then expected, *Luke 17. 17, 18.* There were Ten cried *Lord have mercy upon us*, but only *one Returned to give Thanks* to Jeſus Chriſt when cured.

The ſecond part of the Doctrine. *Gracious and Humble Hearts obſerving Gods goodneſs towards them, are ſtudious and Sollicitous what to Return to him.* So the Prophet here, *what ſhall I Render to the Lord*, &c. ſo 2 *Sam.*7.1. when God had brought him to Reſt in his Kingdome after ſo many wandrings; he was ſtudying how to advance the honour of God, who had done ſo great things for him; had ſo delivered him, ſo *advanced him to honour and Renown*, 1 *Theſ.*

3.

3.9. What *Thanks* (saith the Apostle) *can we Render.* &c.

The Reasons hereof are,

Reason 1. *From the Consideration of the Nature of the Benefits*, Gods people enjoy; The Prophet here may well say, *what shall I Render*, &c. and so may every Child of God say; All that are in Covenant with him; *what shall we Render* for the Benefits we have received from our God.

1. *They are great mercies*; even very great; as the promises of good to be given are *great Promises*, 2 Pet. 1.4. so the good promised and bestowed. They are *great favours*, especially in *spiritual blessings*. He gives great Deliverances; as *Psal. 18.50.* he doth great Things for his, as *Psal. 71.19.* and *86.13.*

2*dly*, They are very many; There is an *All* of them, as in the Text; an *All* that is beyond Expression, *Psal. 139.14. more in number then the sand.* There is a multitude of them: This was an Aggravation of *Israels* sin, that they *remembred not the multitude of Gods mercies*, Psal. 106.7.

3*dly*, *They are Everlasting mercies*, Psal. 136. In every verse *thy mercy endures for ever*; Gods people see and acknowledge *Everlasting mercy*, even in outward and temporal blessings; much more in Spiritual and Eternal: Because though the mercies themselves do not *Indure for ever*, yet the Foundation of all to Gods people is *Everlasting grace & mercy*; And besides even these do in some degree tend to further their *Everlasting blessedness*; helping them on in their way to their *Fathers house* in heaven; therefore there is Reason to study and be Sollicitous what to render to God for them.

Reason 2. *From the Consideration of the person* from whom the Blessings and Deliverances come, and to whom the Return is to be made, and that is, *the Lord*, what shall I Render *to the Lord* for His Benefits.

1. All the good we enjoy is *from the Lord*: we are the *Receivers*, He the *giver*. They are his *Benefits*: yea, the gifts of the *Lord of Lords and King of Kings*, the great and mighty God, who Inhabits the Throne of glory. Oh that the God of glory should have any respect to us *dust and Ashes*, that he should do so great things for us

worthleſs ones; Pſal. 113. 5, 6, 7. *who is like unto the Lord our God who dwelleth on High; who humbleth himſelf*, &c. He raiſeth *the poor out of the Duſt*, &c. A good look from a Prince or ſome other great and honourable perſon, is more then a greater thing from a meaner perſon.

2*dly*, Our *Returns are to be made to the Lord*, and therefore we had need be Careful what we preſent to him: This Reaſon God himſelf gives why he *Curſeth the deceiver* who hath a *male in his Flock*, and offereth to God a *corrupt thing*; becauſe he is a *great King*: *Mal. 1. 14.* and therefore he ſharply reproves them for offering the *halt and blind.* verſ. 8. Perſons are uſually Careful how they carry themſelves towards a great man in returning Thanks to him for favours received from him; much more here ought there to be Care; The Return is to be made to God.

Solomon gives this Reaſon of the *magnificence* of the houſe he was to Build, It was for *the Lord* who is a great and glorious one: *2 Chr. 2. 5.* Any manner of houſe would not ſerve the turn, the beſt *Timber* and *ſtone* muſt be provided, and it muſt be wrought in the beſt manner, and by the *moſt Skilful perſons* that could be procured. This was *Abels* Commendation, that he brought of the *Firſtlings of his Flock*, and of the *fat thereof*, Gen. 4 4. and to him God had Reſpect and to his Offering.

Reaſon 3. *From the Conſideration of the perſon* that is to make the Return to God; *what ſhall I Return*; I that am ſo *unworthy of the leaſt mercy*: I that have had ſo *many mercies*, ſo great *Deliverances*, I that am not able to Render any thing *leſſeeming his Majeſty*; I that am under ſo many *Bonds and Obligations*; I that am ſo *priviledged by God*; *what ſhall I Render*, &c.

Hence that Expreſſion, 2 *Sam. 17, 18, 19, 20. What can David ſay*, &c. *David* the youngeſt of all my Fathers Sons, and yet was preferred before them; *David* that was a *Shepard*, and now advanced to *Regal dignity*; *David* that was ſo perſecuted by *potent* and *cruel* Enemies, and hath been ſo graciouſly and wonderfully preſerved. This makes a thankful heart *ſtudious*, eſpecially, Conſidering theſe three things therewith.

1. All that we can Return is but *little* to his mercies; but *mites* for *Talents*; *words* for *wonders*; All is as nothing.

2*dly*, What

2*dly*, What we Return to God is (and by Reason of sin indwelling will be) mixt with many Imperfections; our best Services are but as *torne Rags*, *menstruous Cloaths*, Isai. 64. 6. Even our *Robes*, our best Services need washing in the *Blood of the Lord*, Revel. 7. 14.

3*dly*, All that we can give to God is *His own*; and is but little of his own; and therefore the Saints are sensible of their own Inability to make any meet Requital to God. Mark holy *Davids* Expressions after *his and the Princes offering* towards the *Building of the Temple*, 1 Chron. 29. 10, to 15. *vers.* a full place to prove all these three particulars before mentioned.

Use I. By *way of Instruction* or *Information.*

Instruct. 1. A Soul in a *thankful frame*, in a Tune of Thanksgiving can never be *sufficiently satisfied* in *thinking* and *speaking* of *Gods mercies* and favours towards him. The Prophet had before in this *Psalm* spoken of Gods goodness towards him; acknowledged his *Bounty*, what God had done for him; yea, again and again, repeated it: and yet he is here still at the same work in the Text: *What shall I Render*, &c. yea, again, *Psal. 16. 17. How great* hath Gods goodness been in *hearing prayer*, *rescuing* me from *deadly dangers*, *helping* me when I was in a *low Estate*, *delivering mine Eyes from Tears*, &c. bestowing so many *Benefits*, loosing my *bonds*, Ps. 136. In every verse, *Thy mercy endureth for ever. Oh praise, give thanks for his mercy*: and when he was concluding, he was ready to begin again: *Oh give Thanks*, ver. 26. *Oh give Thanks to the God of Heaven*, for, &c. A thankful heart in a lively frame takes delight to speak of the goodness of God towards him, Is not soon tyred nor weary thereof. All *Repetitions* are not babling: and therefore let us beware of so judging them; sometimes out of the Aboundance of the Heart Christians go over and over the same thing in *petition* of good from God and in *Thanksgiving* for good received at his hands.

Instruct. 2. The Lord so dispenseth mercy to his people, as thereby he leads them unto *special* and *solemn seasons of Thanksgiving*: Though he do afflict them, visit them with Rods, yet in the midst of those Exercises, he so dispenseth favours that they have Cause and just occasion, not only of ordinary, but also *Extraordinary praises.* Their mercies come in a more then ordinary way, and so call for morethen ordinary praises.

Sometimes God giveth them *mercies* through many difficulties, as *water out of the Rock*: Deut. 32. 13. which together with their neceſſity made the water as *hony and Oyle*: God could give them another way, he goes that way, that thereby he might provoke them to *Thanksgiving*: Divers Inſtances we have in *Pſal. 107.* ſome he caſts into *Exile*, and delivers them: others into *Bonds and Impriſonment*, and releaſeth them, others he makes *ſick* and heals them, that they may praiſe him.

He brings them into great dangers, and Diſtreſſes at *Sea* and *Land*, that they may *Render Praiſe* in their Redemption, Thus hath been *Gods* diſpenſations towards you here met: you were in great diſtreſs, *i. e.* and he hath not left you without *ſignal Providences*, gracious diſcoveries of mercy: and ſo given you occaſion of *Solemn Thanksgiving*. He brought you *Low*, and hath *raiſed you*, that you might *praiſe him*.

Inſtruct. 3. A Thankeful Spirit is a *Reſolute and Inquiſitive Spirit*, *Inquiſitive* to know, and *Reſolute* to do what it knoweth may pleaſe the Lord.

1. It is *Inquiſitive* to know *what it may, what it ſhould do*: This is the property of gratefulneſs either to God or man, as in *David* reſpecting the Poſterity of his dear *Jonathan*. Is there any of the houſe of *Saul*, &c. 2 *Sam. 9. 1.* ſo alſo in *Eliſha* reſpecting the *Shunamite*, who had ſhewed him ſo much kindneſs, 2 *Kings 4. 13, 14.* What is to be *done for her?* Grateful Children and Friends will deſire to know what may pleaſe their Parents, Friends. And ſo it is with the Children and Friends of God: They deſire to know the mind and will of God what he *requires of them*: and what may be an *acceptable Sacrifice* to him. Hence they pray for *knowledge* and *underſtanding* as *David*, Pſal. 119. 33, 34 Hence alſo they will ſearch the word of God, that they may *underſtand his will*, and underſtanding it, *do it*, Rom. 12. 2.

2*dly*. It is a *Reſolute Spirit* reſolved to do what ever may expreſs the Thankfulneſs of his heart to God, according to his will. As he purpo'eth in his heart *not to ſin* by doing the *Leaſt Evil*, Dan. 1, 8. ſo he purpoſeth and reſolveth to do, (though not in his own ſtrength) what is *pleaſing to God*, Pſal. 119. 8. *I will keep thy Preceps*, and in the Text, *what ſhall I Render*, &c. I will ſtick at nothing, will do

any

any thing; as when *Joseph* supplyed the *Egyptians* with Corn; they yield to any Terms; Let us *find grace in the sight of my Lord*, and we will be *Pharoahs Servants*, Gen 47 25. And as *David* was ready to do what ever *Barzilla* should request of him, *2 Sam. 19. 38*. In testimony of his *Thankfulness* for his *Loyalty* and *Bounty* at such a time; so a gracious Soul much more towards God; It is resolved to do any thing, to suffer any thing whereby God may be honoured. As *Paul*, Acts 21. 14. How ungrateful then are they that will not do what they know to be pleasing to God, though it be clearly set before them, and strongly urged on them? *young men* are called upon to *turn to God quickly*; *elder* and *younger* ones to *seek after him* in all his holy Ordinances; to forsake their Lusts and vain Company; but they will not; *they hold fast deceit* and refuse to Return.

They know what is good, but will not do it. Many know their duties in their Relations towards *Superiours* and *Inferiours*, but *will not* yield to them. And thongh some for Carnal sinister Respects do many things; as *Jehu*, *Herod*, &c. yet at something they stick; some *Dalilah* they will keep, some *Lust* they will not part withal, some duty they will not perform. Especially how farr are such from Thankfulness that resolve not to do, what God sets before them: as they, *Jer. 44. 16, 17*: The word that *thou hast spoken to us in the Name of the Lord we will not do*. Such are most Ingrateful ones for all the mercies they receive from him.

Instruct. 4th. To be truly thankful to God is an high, and a very Spiritual Service; It is a Rendring and making Returns to God: *what shall I Render to God*, &c. For man to be fit to receive from God is a great matter, but it is much higher for us to Render to God, that man dust and Ashes should make a Requital to the great and glorious God. Therefore *David* so magnifies God that they should offer so liberally to him: *1 Chron. 29. 10*, &c. It is a great matter to be admired, that God should honour us, therefore saith the Prophet, *what is man that thou art mindful of him*, &c, *Thou hast Crowned him with glory and honour*; but for us to honour God is greater; It is an high duty for the Sons of men, which are but worms to rise so high as to honour God: praising of God is an extolling or Exalting God, *Exod. 15. 2*. He is higher then to be exalted

by us, yet this we are ſaid to do, in an Acknowledgement of his hand, giving him the glory of his wiſdome, power, goodneſs, Faithfulneſs and mercy in the operations of his hand about us. Think it not an eaſy thing to praiſe the Lord; It is not only a lip labour, an eaſy Service; It is a Rendring to God. To play on Muſick is pleaſant, but it is hard to ſet the *Inſtrument* in Tune to play well; It is hard to get the heart in Tune, in a Spiritual lively, humble frame; Hence *David* ſo ſtirs up himſelf to it, *Pſal.103.1,2*, and *Deborah* calls upon her ſelf to awake, *Judg.5.12.*

Inſtruct. 5th. Gods doings are the matter of the Saints Acknowledgements in their Thanksgivings and praiſes of him. The word Tranſlated *Praiſe* ſignifies *Confeſſion*; and ſo often Rendred by *Mr. Ainſworth.* Confeſs the Lord, *&c.*

Now the Lords doings are the matter of their Confeſſions: [*his Benefits*] what he hath done for me, and others of his people, the works of his hands for mine and others deliverance and Salvation. When we praiſe the Lord, we do but ſing over what he hath done, He acts it, and we acknowledge it; As in this Salvation vouchſafed to you from the Enemy, from their Attempts by Aſſaults, Fire, *&c.*

An *Eccho* is little elſe but a Reflecting Repetition of the firſt ſound; ſo our praiſes are Repetitions, reflecting the work on God; He heard, he helped, he delivered and ſaved; *This is the Lords doings.* There is an *Amen* in Thanksgiving; our *Amen* to the Truth of Gods diſpenſations; we ſay *Amen* to them; ſo they are, and we acknowledge it. To give Thanks is to give God a Tribute in the Confeſſion of his goodneſs; It is Retribution: This is to Crown the Lord, we owne him the Author of all our manifold Comforts, Deliverances, ſupplies in one kind or other. There is a diſtinction made between glory and glorification; glory is an Eſſential Attribute, though there were no Angel or man; but glorification is the acknowledgement of his power, goodneſs, mercy in his works by the Rational Creature.

What are you then to acknowledge this day? Even the Lords doings in your *marveilus preſervation*: If you would glorifie him this day then ſay: the Lord hath done great things for us. *This is the Lords doing, and it is wonderful in our Eyes!*

Inſtruct. 6th. One *ſpecial particular mercy* received from God, ought to raiſe up our *Hearts* to a Conſideration of all other mercies formerly

formerly bestowed on us: And so it should be with you meet to praise the *Lords glorious Name* for that great Deliverance at the *Swampe*, and in the *Garrison*. The Prophet addes that generall Particle *All*, to shew that from that present Benefit which God had Conferred on him in that great Deliverance mentioned *vers. 2. 3.* his heart was extended to a Consideration of other favours which the Lord from time to time had shewed him.

Thus it will be with a *grateful Heart*: Not that we can think on every benefit, so as to leave out none, they being so Innumerable: but it is to be taken of the severall kinds: as generall, particular, publick, private, temporal and Spiritual, and of as many severall and distinct branches of these as we can, *Psal. 103. 2. Forget not all, nor any of his Benefitts*, and *Psal 105 2. Talk you of all his wondrous works*. This is the means to enlarge the heart, and Inflame it with *holy Zeal*, in praising God, as more Fuel brought to the fire makes it greater. Here is a good help to this great duty this day, and at other times, observe all kinds of mercies, and call to mind what God hath done for you formerly, for your persons, Families, Relations, for the Churches to which you belong, for the Country.

Instruct. 7. The Consideration of mercies bestowed on our selves, and our Interest in the mercies bestowed on others is a great means to provoke to Thankfulness: so the Prophet here. For all his Benefits towards me. so *Psal. 103. 1*, to *6. vers. Bless the Lord O my Soul*, &c. *who forgives all thine iniquities, and heals all thy Diseases*, &c.

We are most sensible of kindness done to our selves, the sweet whereof our own Souls tast, & according to the Sense and tast of any kindness, is the heart quickned and stirred up to Thankfulness. Oh take special notice of such mercies, as in particular concern thy self: For in the Case and business of your present meeting: one may say, I was spared and not touched, when others were dangerously wounded: Another may say, I was only wounded, when others were killed: I am recovered, when others wounds proved mortal: God hath given me my Life, when others are taken away by Death: I am returned to my Relations, or my Relations are come home in safety, when others have not enjoyed such a mercy.

Consider withal, how you are Interested in the mercies of others, either

either particular persons, or in the *Common* and *publick mercies* of the *Town* and *Country*. You have an Interest in the mercies of your *Yoke-fellow*, *Children*. In the mercies of the *Town*, *Church &c.*: If the Town be spared (when others are consumed) It is mercy to every particular: If *husband* be returned home safe, It is a Benefit to me, *may the wife say*: If the *Father* be returned, It is a Benefit to me, *may the Child say*: so may the *Father* say in the *Childs* Return: The mercies in *Magistracy*, and *Ministry* are our mercies, They are Gods Benefits to us. *self Interests* are affecting Interests. Consider how thou art Interested in any mercy, Deliverance, Immediately or mediately, and this will further our Thankfulness for it. As this is a way to *affect the Heart* with the *Churches* affliction, to Consider our *Interest* therein as members of the same *Body*, so also to affect our Hearts with Gods goodness to others, to Consider how we are concerned therein.

It may be some may say, I have more Cause to *Fast and Pray* in regard of Gods hand on me and mine rather then to *Rejoyce* and *Feast*: Do but Consider thy many personal mercies, thy Family mercies, and thy Interest in Common-wealth, and Church mercies, and thou mayest see aboundant *Cause of Thankfulness*. It is a Certain Truth, that a Child of God when he is in the worst Case he can be in here upon earth, hath more Cause of *Gratulation* then of *Petition*. His *mercies* are greater then his *miseries*: His *Enjoyments* more then his *wants*, besides his hopes of all good at last in an Unchangeable Estate.

Instruct. 8th. If *Temporal mercies* be carefully to be observed, and *Return* made to God for them, how much more for *Spiritual and Eternal mercies*. If Deliverance from a *temporal Death*, how much more Deliverance from *Everlasting Death*.

Spiritual mercies are the *great mercies*. They are the *Fathers gifts* to his *Children*: other mercies he gives to them that are hated and abhorred by him. They have some Relation to God as his Creatures, Servants in his great Family: and therefore they shall have somewhat here, a portion they shall have in these common favours, *vile* and *ungodly men* often escape deadly dangers as well as *precious Saints*, nay, they may be preserved, when others better then they are taken away suddenly, and by a violent death. These

temporal

Temporal Benefits will not evidence Gods ſpecial favour in Chriſt.

What Cauſe have you to whom God hath given thoſe great benefits, of *Juſtification*, *Adoption*, *Sanctification*, and hopes of *glory in Heaven*, for to ſay with the Apoſtle *Paul*, Epheſ. 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt who hath bleſſed us with all ſpiritual Bleſſings in Heavenly places in Chriſt Jeſus.* And with the Prophet in the Text: *what ſhall I Render to the Lord*, who hath done ſo great things for, to deliver my Soul from the *Nethermoſt-Hell*, and to call me to *Eternal glory by Jeſus Chriſt*: ſay therefore with the Apoſtle *Peter*, *To him be glory and Dominion for ever and ever*, 1 *Pet.* 5. 10, 11.

Uſe II. For Humiliation, Hence we have a ground of *humbling and abaſing our ſelves*, in the Conſideration of our great neglect of ſerious obſervation of Gods favours towards us, and alſo of our ſhort returnes we have made to him for them; may not the Lord complain of us as of *Iſrael*; *Do you thus requite the Lord*, &c. *Deut.* 32. 6. It may ſeem unſuitable and unſeaſonable to urge this at ſuch a time, and on ſuch a day, when met to praiſe the Lord for his *great mercies*; But they may well Conſiſt; An heart *ſenſible* of its own *Ingratitude*, and *ſcant Returns* to God, with a bewailing of the ſame, and an heart deſirous to *praiſe him*, and breaking forth in thankful Acknowledgements of his *manifold Benefits*, may ſtand together. The Conſideration of our former unthankfulneſs, and the greatneſs of our Evil therein, and Humiliation for it, may help forward our Thankfulneſs for preſent and future times.

Uſe III. By way of *Exhortation*. 1. *To imitate* this holy Prophet of God in *taking notice* of Gods mercies, and in ſpecial of mercies to our ſelves; Take notice of all.

Conſider *the times* when mercies have been given out to you. *All times*. Mercies in your *mothers womb*, mercies in *Childhood*, mercies in *ſingle* and *married Condition*; Common dayes mercies, Sabbath dayes mercies; view the places where you have received mercies; In *Old-England*, on the *Sea*; In this *Country*; In one Town, Family and other, *ſhip mercies* and *Shoar mercies*, mercies at *home*, and mercies *abroad*, mercy at the *Swamp*, mercy in the *houſe or Garriſon*.

Conſider the *kinds of mercy*, *ſpiritual*, *temporal*, *preventing*, *ſparing*

ing ſupplying, affording ſuccours in a time of great need; as in your *late danger*, healing wounds, reſtoring health and ſtrength, forbearing, and giving further ſpace and time of *Repentance*, thoſe that have been taken away, if they were not prepared for their Change, have no time any more to work in for *Eternity*.

Conſider the Intereſt in *others mercies* publick or more private; Every one of you may ſay, It was *mercy to me*, that the reſt of the Company were then ſpared beſides my ſelf: If ſeveral others had been cut off beſides thoſe that fell, had not thoſe that eſcaped been much more endangered, what unlikelihood of your preſervation afterward. It is *mercy* that God made you *Inſtrumental* for the *preſervation* of ſo many perſons as were then in that *place*, *men*, *women*, and *little ones*. Conſider that it is the *Lords doing* that you are *Returned*, and hitherto *preſerved* in your *habitations*. Behold the *work of God*, as in what he did *againſt you*, ſo in what he hath wrought *for you*.

Mot. 1. Conſider it is a *great Evil* not to ponder on, and to Conſider of the *operation of his hands* whether in afflictions, or in mercies, in Salvations, *Pſal.28.4,5.*

2*dly*. If we be not obſerving Chriſtians to diſcern and mark all Gods wayes about us, we cannot *ſanctifie Gods Name therein*, as it is our duty to do, *1 Pet.3.15.* All Gods works are a part of his *Name*, he makes himſelf known in his *wiſdome*, *power*, *love*, *goodneſs and mercy* therein. If we ſanctifie not his Name, he will be ſanctified upon us. Therefore, *Behold and ſee*, take notice of all his Providences

3*dly*. If we do not *obſerve them our ſelves*, how ſhall we declare them to *others*? This is a duty incumbent on us, *Numb.22.31. Pſal. 22.31.* and *Pſal.66.18.* How can we tell to others what *God hath done for us*, if we take not good notice of it *our ſelves*?

2*dly*. Be ſtudiouſly ſollicitous *what to Return* to the God of your Salvation; as the Prophet here was, *what ſhall I Render*, &c.

1. There is ſomething that God would *not have returned* to him; there is a return that in ſtead of finding acceptance with him is a *provocation* to him. It provokes him to *wrath and Indignation*.

1. God would not have *ſin returned* to him; yet thus did many in *Iſrael*, Deut.32,6. *Iſrael* Gods peculiar people, in Covenant with

with him, after great things done for them, did wretchedly and ungratefully deal with him; they *turned away* from God, and walked after the imagination of their own *evil hearts*, they *forsook the fountain of living waters*, and *changed their glory*, for that which could not profit. To receive *good* from God and return *sin* to God is *vile & abominable*. It is a very foolish thing to give way to sin against God, when we have received mercies, even many and great mercies from him; and therefore it is called *folly*: Psal. 85.8. *that they return not again to folly*. This God complains of in *Israel*, in *Isai.* 1.2,3 *I have brought up Children and they have rebelled against me.*

Beware every one of you here this day that you give not the Lord Cause so to complain of you; I have *brought up* these persons, I have *blessed them* in themselves, and in their Relations, I have preserved them in such *deadly dangers*, I have *rebuked* the *destroyer*, I have given them their lives for a *prey*, I have brought them in safety to their *habitations* and *Relations*, I have *healed their wounds*, restored them to *health* and *strength*, and Behold they still *rebel* against me, they follow their *Lusts*, their *revelling* and *vain Company* still, they spend my *Sabbaths loosly* still, they are still *unsavoury* in their *Communication*; still *proud, froward*: The Lord takes special notice how persons carry it after signal mercies, *Isai. 26. 10.*

In special take heed of *wantonness of Spirit*, and *kicking against God* in the enjoyment of his mercies, *kicking* against his *word*; against *Reproofs*, against his *Ordinances* in *Magistracy and Ministry*; against his *Institutions* in his house; as too many do in these dayes, *Deut. 32. 15. Jesurun waxed fat and kicked*; Israel should have been *Jesurun*, i. e. righteous or upright before God, but were nothing less, when *filled and fatted*, then they *kicked*, like some *young*, when they have *sucked*, kick the *Damms dugs*. Though Parents be liberal to their Children, yet they would not have them *wanton*, and *trample* good meat under their feet, and yet such a Spirit there is in us; we are ready to turn the very *grace of God* revealed in the Gospel into *Lasciviousness* as they did, *Jude 4.* and many now do. When Gods mercies make us wanton, this God takes ill; Take heed of *snuffing* and *trampling* mercies under feet: Be not *wanton, secure, proud, scornful*, after such a deliverance as this, say as *Ezra. 9. 13. 14.* shall we after such a deliverance again *break thy*

 Commandments,

Commandments, &c. Let not *sin* the only object of *Gods hatred* be the *Return* you make to God for his *sparing, preserving mercy*, &c.

Consider 1. This will be a great *aggravation* of all your other and former Evils, to sin after such mercies; as Israels *murmurings and Rebellions* in the *wilderness* after their *deliverance* at the *red Sea*, and mercies vouchsafed, *Nehem. 9. 10.* with *16. 17. verses.*

2. This will bring *worse and greater Evils*, in one kind or other, *John* 5. 14. *sin no more*, (saith Christ) *least a worse thing come.* You that escaped without the least hurt may come to be dangerously wounded; the Bullet may hit you as the Arrow did *Ahab*; you that were then only hurt, when others were slain: take heed that God cut you not down ere long for such evil requitals of him for his great goodness. Your late *preservation* may be but a *reservation* to soarer Judgements.

2*dly*. Return not a *lame and halt Requital*; a body without a Soul, the lip without the Heart, a *verbal* without a *real Sacrifice*; external duties without the Spirit, *Mal. 1. 13, 14. you have brought the torn*, &c. *but cursed be the deceiver who hath a male in his flock*, &c. *1 Chron. 29. 14. David* and the Princes not only *offer liberally* towards the Temples building; but he blesseth God that they should offer so *willingly, so heartily*, This is that he principally wondereth at, It is a greater mercy from God to give a man a *willing heart* to offer what he doth, then to give him that which he may offer to him.

2*dly*. Affirmatively, *Render to God that which he calls for at our hands.*

1. In general; Render to God *that which is Gods*, Math. 22. 21. As that which is *Cæsars must be rendred to Cæsar*; so that which is *Gods must be rendred to God*: give God that which is *his* Owne: give God *his due*, as *Psal. 29. 1.* give to the Lord the *glory due to his Name.* As that which we offer to God must be his owne; of his own Appointment and according to his own mind, so what is his own should be rendred to him.

2*dly*. More particularly. 1. Render *your selves to God*: so the Apostle exhorts us, *Rom. 12. 1.* that we *give up our bodies as a living, and holy, and acceptable Sacrifice*, &c. what ever we are or have, it is from the Lord: you are the Lords by right of *Creation, Restauration*, by right of *preservation*, in the great perils you were lately

lately in, &c. The Lord hath the moſt right to you. But many will not give God his right; They are and will be their own, *Their Tongues are their own*, as *Pſal.* 12 4. Their *Eſtates their own* to diſpoſe of as they ſee good, as *Nabal*, 1 Sam. 25. 11. *My Bread and my Fleſh*, &c. Their time is *their own* to ſpend as they pleaſe, they will not be ruled by God, nor by thoſe whom God ſets over them in *Family, Church or Common-wealth*: Oh give up your ſelves Souls and bodies to be for God, 1 *Cor.* 6. 19, 20. *glorifie God in your Souls*, &c. Thus did *Paul* Acts 27. 23. *whoſe I am, and whom I ſerve.* He was Gods, and he gave himſelf to the Service of God in the work he ſet him about. As all that comes from God doth not ſatisfie a gracious heart without the Lord himſelf; no more is the Lord pleaſed with what cometh from us without our ſelves.

2*dly.* Return *love to God*, Pſal. 116. 1. I *love the Lord becauſe he hath heard*, &c. This is a good Return. Have not we that have prayed to God in any diſtreſſes formerly or lately, or know what prayer means Cauſe to ſay, *The Lord hath heard the voice of our Supplications*; Oh *love the Lord* greatly, intirely, with all our hearts. Have you been in great ſtreights, and you have prayed, and God hath ſupplyed you? Have you been in *doubts*, and God hath *reſolved* you? Have you been in *Terrours of Conſcience*, *affliction of Spirit*, full of *fears* of Gods *Everlaſting wrath*, and you ſought God and he anſwered you, ſcattered your fears, and cauſed the *Sun of Righteouſneſs to riſe* and ſhine upon you, and given you *peace*? Have you been in deadly dangers by *ſickneſs*, by *Enemies* that have riſen up againſt you, by *wounds*, and you have prayed for *healing* and delivering mercy? oh then Render Love to God for his goodneſs, mercy, and ſalvation.

Mot. 1. Conſider, *gratitude requireth it* at our hands. All our good temporal and ſpiritual is from him; And all is freely beſtowed; yea, his mercies beſtowed on us are more then the *hairs of our Head*: His preventing, ſparing, delivering, ſupplying mercies. He is therefore worthy of our Love not only in reſpect of his Excellency in himſelf, but alſo of his *benignity and grace* towards us, eſpecially his rich mercy in Chriſt Jeſus.

2*dly.* Love is the *ground of all duties* acceptably perfo.med to God. All is nothing without Love to God and man, 1 *Cor.* 13. 1, 2.

All the Commandments are comprized under it, *Luk.10.27.* It is the *fulfilling of the Law*; Love to God is the fulfilling of the *first Table*, and love to man the fulfilling of the *second*; where Love abounds there will be much cheerfulneſs, willingneſs and readineſs to do any thing to pleaſe him that is loved.

3*dly*. No love ſhall be *loſt that is caſt upon the Lord*; he knows who loves him in *ſincerity*, and he approves them, and will *love them again*, and *manifeſt his Love* to them, and from his love to them do *wonderful things* for them. *Their labour of Love ſhall not be in vain*, *Exod.20.7. Deut.7.9,13. John.14.21,23.* Oh love the Lord who hath redeemed you out of your diſtreſſes, and given you cauſe to rejoyce in his great goodneſs in Anſwer of your prayers; And let your Love to God appear in theſe things.

1. In *hearing the voice of his Commands*, and inclining your Ear to what he calls for from you; This is *Equitable*. If God hear us, let us hear him: ſhall Gods *Ear be open* to our Requeſts, and *our Ears* ſhut to his *Command*, yea, *Intreaties* and *beſeechings*, when he beſeecheth us to give up our ſelves more to him, to follow him and cleave more to him? may not the Lord ſay when we are dull, and ſlow to hear and hearken to his voice; Is this your *love and kindneſs*, do you thus requite me for anſwering your prayers in the day of your trouble?

2. In *ſhunning all that may ſeparate from* God, and ſeparate between God and you; and that for this very cauſe, becauſe they do cauſe a *ſeparation*: And that is *ſin*, Eſai. 59.2. *wants*, *perſecutions* cannot ſeparate, but it is only *ſin*, The true Love of God is a Love of *Union*, and therefore there muſt be a ſhunning that which cauſeth *ſeparation*; Let us therefore hate all Evil in our ſelves and others, and manifeſt our hatred in ſeeking the Extirpation and deſtruction of it, *Pſal.97.10. Rom.12.9. Abhorre that which is Evil*, thereby we depart from God, *Heb. 3.12.* The *Servant* that loved his *maſter* would not depart from him.

3. Shew your *Love* in *Carefulneſs to pleaſe him in all things*; Children that love their Parents will ſeek to *pleaſe them*; ſo it is with Gods Children, Chriſt loving his Father ſought to pleaſe him in all things, *John 8.29.* Walk as before the face of God, *Pſal.116.9.* And where there is a Care to pleaſe him, there will be a readineſs to yield

yield *willing obedience* to any Command given even in the most difficult duties & Services, *John 15.10. 1 John 5,3.* unless love prevail in the Soul, some Command of God or other will be *grievous*. Love makes them easy, as to *David*, Psal. 119.97. 127. All will say they love God, but little Care appears in many men and women to please God. Some will please themselves whither God be pleased or no.

4. Manifest your Love to God in your *Love to the Church of God*, Psal. 122.6.

1. In loving *Church Assemblies*, Psal. 42, 1, 2. and 26.8. and the *Fellowship of all Saints*, Psal. 16.3.

2. In grieving in the *Churches affliction*, and rejoycing in its *prosperity* as *Iethro*, *Exod. 18.9.* and *Neh. 1.4.*

3. In *seeking and promoting* the *Churches welfare* in our measure and according to our power and opportunity, so *David* promised, *Psal. 122.7,8.* so did *Mordecai*, Esther 10,3. so *Paul*, 2 *Cor.* 11.28.

4. Manifest a sincere love of God in minding the things of God, whereby he may be honoured, his Name advanced, his Truths propagated from generation to generation.

Love will stick at nothing whereby it may honour God, It is a Bountiful affection. Gods love to man did make him part with his *only begotten Son*, he spared not him but gave him to dye, *&c.* John 3.16. *Abraham* will part with his *Isaack* at Gods Command; nay, Love never knoweth when it hath done enough; It knows no such thing as *too much*, or *too soon*; The Soul thinks it cannot be too quick, too forward in any Service of God. It cannot have too much holiness, *&c.* nay, when one hath done his best, yet he is *ashamed* he hath done *so little*; and though he takes comfort in what he hath been enabled to do, yet he looks at all as *nothing*, as *Paul*, 2 Cor. 12.11. and prayes for sparing mercy, as *Nehem.* 13.22.

Thus return love to God: This is a good Return, whereby the Soul takes more Content in God, more delight in Fellowship with him, which is the *nature of Love*, Deut. 10.12. That mercy is made an *affliction* to us, that doth not *engage our hearts* to love God more; they should not take off our hearts from the love of God, but quicken us to abound in more love, *Psal.* 31.23. And therefore you that have been delivered Consider, It is now some time since you were

in

in that diſtreſs, and had ſuch a remarkable deliverance, Is your love to God *increaſed* by it, Care to pleaſe him, and to walk in obedience to his holy Commandments, know it, this return God expects from you; and therefore ſee that you fail not his Expectation.

5. Return *worſhip to God*. So *David* premiſeth to do upon the receipt of mercy from God, *Pſal.* 5. 7. In thy *fear will I worſhip*, &c. This we are exhorted to, 1 *Chron.* 16. 29. *worſhip the Lord in the beauty of holineſs*. Worſhip him in all his holy Inſtitutions in his houſe. Let ſuch of you as have neglected ſome Ordinances of his worſhip and preparation of your ſelves for them, take heed of neglecting ſtill; God is a Jealous God, he accounts them *haters of him* that do not worſhip him in his own Inſtitutions, when they have liberty and opportunity to enjoy them, *Exod.* 20. 5. you that are not in *full Church Communion*, either you are *prepared* or *unprepared* with reſpect to your preſent ſtate; If ſtill *unprepared*, yet in a *Carnal ſtate*, what would have become of you, if you had dyed at the Swampe, or in the Garriſon, if you had then been taken away? if you be *prepared*, having a *true faith in Jeſus Chriſt*, and you neglect his Ordinances God may cut you down by ſome temporal Judgement, though you, be not damned for it: Conſider that place, *Numb.* 9. 13 The man that is *clean*, and *forbeareth to keep the Paſſover*, *the ſame Soul ſhall be cut off from his people*, becauſe he brought not the offering of the Lord in his appointed ſeaſon, that man ſhall *bear his ſin* As for you that do enjoy all Ordinances in Gods houſe be you exhorted to *worſhip God* in the *participation thereof*, more *ſpiritually* and *chearfully*, ſerve him with more *joy* and *delight*, with more *Reverence* and *Fervency* of Spirit.

In ſpecial, Return *prayer to God*; which is ſuch a principal part of worſhip, that it is ſometimes put for the whole worſhip of God, *Rom.* 10. 13.

[illegible] much with God *in prayer*: Thus the prophet here, *Pſal.* 116. 2. and 13. *verſes*, God having anſwered his prayer and given him ſo great a deliverance, he ſhall therefore *call upon God as long as he lives*. This will be one thing that he will Render to God for mercy received, he will be ſtill calling upon God. Let us improve all the Anſwers we have received from God to encourage us to further prayer to him.

Mot. 1. Conſider, we cannot *weary the Lord with often going to him*; It is ſometimes an Argument of Encouragement in requeſting help or kindneſs from men: He is an old friend, a tryed friend, he hath helped me when I was in a great ſtreight, and therefore I will go to him again: much more here; But, though men may be weary of our often coming to them, yet God will not; he taketh it as a good return, when we are much, yea, more in prayer with him.

Mot. 2. When we have *prevailed with God* for any ſpecial mercy, deliverance or help in a day of trouble, there is yet great need of *prayer* and *Continuance* thereof.

1. For a *thankful heart* to the giver of every *good* and *perfect gift*; the *God of our Salvations.*

2. For the *Continuance* of the *mercy*, that it may not be taken away from us; that the Evil removed may not again return.

3. For the *Sanctification* of the *mercy* and *bleſſing* to us, need to pray for an heart to uſe it in a right manner to the honour of Gods Name and others good.

That it may not be an *occaſion of ſin* to us, that it may not be *abuſed* by us; That when God is good to us, we may not be the worſe in our wayes towards him. There is great need of *prayer to God* in a *time of proſperity*, that we may improve it to glorifie him in our *particular places* wherein we are ſet by him.

4. we ſhall be yet needing more and *renewed mercies* daily, whilſt we are here in this world, and therefore we muſt be *Beggars* till we get to Heaven: we need more *grace*, *wiſdome* for our work and buſineſs in our *ſtations*; more *mortification* of our Corruptions, more power againſt our *great Adverſary Satan*, &c. And therefore have we prayed, and obteined what you asked; pray ſtill that you may receive ſtill from the ſame *bountiful hand* gracious Anſwers of your Requeſts. As we are to go to the *Throne of grace* in our wants; ſo alſo in our Receipts of mercies, that they may be *Continued* and *Sanctified* to us, and alſo improved by us according to his will.

4. Render *to God the Vows that you have made to him in the time of your Trouble*, in the day of your *great diſtreſs*; pay your *Vows* to the moſt high God; Thus the Prophet in this Pſalm, 14. 15. *verſ.* whether your *Vows* have been more *ſolemn*, or only a bare Reſolution of your Heart. Have you vowed to forſake any ſin, to leave

any evil Custome; to walk more exactly with God, to be more Careful in *Relative duties*, to seek more after God in all his wayes, to be more Reverent in attending to Gods worship; Oh now be Careful to discharge what you have promised and resolved; now pay what you vowed, *Ps. 56. 12.* There saith *David*, *thy Vows are upon me O God*; the Vows which he had made to God in his danger, lay upon him, as a *Bond* which he must look to free himself from; he had fast bound himself to God, but he will loose himself by paying them.

Mot. 1. It is *folly to Vow and not to pay*; and God *taketh no pleasure in Fools*, Eccles 5 4, 5, 6.

It is *hatefull folly*; Better not have vowed, then vow and not pay.

2. It is a *great Aggravation of sin*, when it is against *solemn Vows*; and therefrre take heed to your wayes: If you did not vow in that time of danger, yet you have vowed in your *Baptisme*; that you would be the *Lords Servants*, & keep his Commandments; But I doubt not, but that you had serious thoughts then on those two or three dayes while your Trouble chiefly lasted, that if God would return you in *peace* & *Safety* to your Habitations, to the Enjoyment of your Relations, you would walk more to the praise of his Name, and the honour of the Gospel: That if the Lord would preserve you from *violent* and *ungodly men* that sought your *Ruine*, you would be more *faithful Servants* to him: Oh take heed to your selves, that you forget not the *promises* wherein you have bound your Souls: After deliverance had from God, *Return not to folly*, Psal. 85. 8.

3. Consider, God *hath the Bond*, and it will be called for. Though we may forget and little regard our *Vows* and and the payment of them, yet God remembers all our Vows and *Engagements*; one time or other, we shall be put in mind of them. God put *Jacob* in mind of his *Vow*, when he went from his *Fathers house*, &c. *Gen. 35. 1.* &c. God had told him of it once before, *Chap. 31, 13.* It may be, God was displeased with him for his slackness to go to *Bethel* and pay it; and therefore though he did not chide him, he being then in heavines, yet takes the opportunity, and gently minds him what was his duty, and would be for his safety, when so full of fears of the Countries rising against him; by Reason of that act of his Sons against the *Sichemites*.

Did you then *Vow*, when in so great danger; It was a seasonable

time

time of vowing; Take also the fittest season for payment. And that is Now, the present time, *Psal. 116. 14, 18.* Now *in the presence of his people*: Deferre not.

5. *Return fear to God*; That the Lord expects, that the more he discovers his grace and goodness, his *mercy* and *Salvation* to us, we should *fear him* the more, *Psal. 130. 4. There is forgiveness with thee, that thou maiest be feared*; This is also foretold of *Israel*; that at their Return out of *Captivity*, they shall *fear the Lord and his goodness in the latter dayes*, Hos. 3. *ult*, The more good you receive from God, the more do you abound in the fear of God; so shall it be with Gods *ancient people* when the *Redeemer* shall come to *Zion*, and shall *turn ungodliness from Jacob*, the fear of the Lord shall prevail *mightily* in their *Hearts*, more then ever, The greater Gods goodness, the more shall the fear of God be upon their hearts. All their joy in God and his goodness shall be mixed with a *Reverential fear* of God; They shall *serve the Lord in fear and rejoyce with trembling*, as *Psal. 2. 11.* so let it be with you, *Heb. 12. 28. Serve the Lord with Reverence and godly fear*; fear to offend so good a God who hath had such mercy on you, wrought such deliverances for you. And in all your rejoycings and praisings of God for his goodness, see that there be a mixture of fear; *work out your Salvation with fear and Trembling*, Phil. 2. 12.

And manifest the fear of God in your hearts by your Care to *depart from all Evil*, Prov. 16. 6. And by your using the very *Name* and *Attributes* of God with *great Reverence*; by Reverencing Gods Sanctuary, by endeavouring to walk with a *good Conscience* towards all men: not oppressing any, *Levit. 25. 17.* not avenging our selves though injured, Gen. 42. 18. Being *faithful* in all *Trusts* committed to us, *Neh. 7. 2.*

Be not high minded, but fear: not with a *slavish fear*, to fear him only for his *wrath* and *judgements*, but also for his *Compassion* and *goodness*. And therefore let our fear of God be joyned with a love of God, to fear him in *Love*, and Love him in fear: Let not our fear drive us from God, as *Cains* did, but cause us to cleave closer to God, as God promiseth in *Jer. 32. 40.*

6 Render *true Sanctity* to God. *Be perfecting holiness in the fear of God, 2 Cor. 7. 1. Math. 22, 21.* Render to God *the things that are Gods*:

Thus Christ spake upon their shewing him the *penny* that had *Cæsars Image* on it, that man might know that God requireth of man his own *Image* in man himself, in which he at first Created him, & with which he at first *adorned* & *beautified* him, & which was mans *chief Excellency* & *glory*. *Cæsar* would have his Image upon his *Coine*: The Lord would see his Image in us: The Image of his *grace* and *holiness*. Let it be more shining: And let it more appear, and be manifested in our *doing justly, loving mercy, and walking humbly with the Lord our God. Be you holy, for the Lord your God is holy*: yea, *in all manner of Conversation*, 1 Pet. 1. 15 16. *Be you merciful as your Father is merciful*, Luk. 6. 36. As God is an *universal good*, doing good to all, so let us every one labour to be a *publick good*, doing good to as many as we have opportunity, *Psal. 16. 2, 3. my goodness extends not to thee*, (saith *David*) *but to the Saints*, &c. Gal. 6. 10 *As we have opportunity let us do good to all, especially to those that are of the Houshold of Faith*. Let us now labour to be like him in *holiness, goodness, Righteousness*, & we shall be like him hereafter in *glory* and *Blessedness*. Let us more & more approve our selves the Children of God in resembling him, following of him, walking after him, *Ephes. 5. 1.*

7. Render to God the fruit that he calls for under his *Husbandry*, and the wayes he takes with us, that we might be fruitful in well doing. This he calls for and expects from a people for whom he hath done as for us in this wilderness: to whom he gives the Gospel of the Kingdome. who have *Sanctuary Enjoyments*, to whom he vouchsafeth protection from their Enemies, *Math. 21. 43.* The *Kingdom* should be taken from the *unfruitful Jews*, and given to them which should bring forth fruit, render it in the season, *Isai. 5. 2. 3, 5, 7. vers.* God tells us again and again what he looked for; He looked for *sweet grapes, good fruits*.

These fruits are the good works required of us in our Conversation in duties of *godliness Righteousness, Love, goodness* and *mercy*, which God hath ordained, *that we should walk in them*, Ephes. 2. 10. This was the *Apostles prayer* for the *Philippians*, Chap. 1. 11. that they might be *filled with the fruits of Righteousness*, &c. and for the *Colossians*, Chap. 1. 10. that *fruitful in every good work*. The Lord takes great pains with us in his house: He is pruning of us by the Afflictions he brings upon us, that we might be more fruitful, *Joh. 15. 2*

Bring

Bring forth the fruit of Ordinances, and Providences: the fruit of your *dangers, troubles, fears*, and also of your *Deliverances* and *Experiences* of Gods help in the time of distress; Live more to God, less to your selves, less to the world. Labour to abound in the work of God, doing good in all places to all with whom you Converse. Do good in your *Communication*, Col. 4. 6. by your Example; as the *Thessalonians* did, *1 Thes. 1. 7.* and the *Corinthians*, 2 Cor. 9. 2. Their *Zeal* provoked very many. Be fruitful Trees in *Gods Vineyard*, both in word and deed, doing good to all as you have occasion ministred to you, provoking them to *love* and *good works* by beholding your forwardness in the wayes of Christ Jesus.

Mot. 1. Consider, it is an *honour to the glorious and blessed God*, when those that are his people are fruitful; when the Trees that he hath planted are laden with good fruit: when a vine is full of *goodly Clusters*. It is a Credit to the *Vine dresser*, when ground yields great Increase. It is not only the profit, but the honour of the *Husbandman*, when *Ewes* bear *Twins*, It is the *Shepards honour*; and so when Christians are fruitful; It is the honour and glory of God who is the *Husbandman*, John 15. 1. their *Shepard*, Psal. 23. 1. The Lord accounts himself honoured, *John. 15. 8. Herein is my Father honoured*, &c. Hereby others are stirred up to praise God, *Matth. 5. 16. 2 Cor. 9. 12. Phil. 1. 11.* They are by Jesus Christ to the praise and glory of God. Let this quicken us to *Fruitfulness*; For this is the great End of our Lives to bring glory to God, the God of our Life. This ought to be our highest End in all, *1 Cor. 10. 31.*

2. *Fruitful Christians are the Lords delight*: They are *Hephzibah*, his delight is in them; *They walk worthy of the Lord to all well pleasing*, Col. 1. 10. The Lord promiseth to be as the *Dew* unto *Israel*; and then his beauty should be as the *Olive Tree*, and his *smell* as *Lebanon*, Hos. 14. 5, 6. The beauty of the *Olive Tree is to be full* of *Olives*; such Christians are beautiful in Gods Eyes; *Lebanon* was full of *sweet Trees* and *fragrant Flowers*, and filled all the parts thereabouts with a *sweet smel*; and so should *Israel* be a *sweet savour* to God; when they brought forth good fruit to him. The *Philippians fruitfulness* in well doing communicating to *Paul* was an odour of a *sweet smell*, a *Sacrifice acceptable and well pleasing* to God, Phil. 4. 18.

3. *Fruitleſs Profeſſors are near unto a Curſe*, and in danger of being plucked up or cut down, *Math.21 19. Heb.6.8.* If we bring not forth fruits of *mercies, deliverances*, Or*dinances, Afflictions*, if barren under all, the *Curſe* may come, and God ſay *never fruit grow on you more.*; yea, God may cut us down by the *Axe* of his Judgements which he hath brought upon us, *Math.3.10.* Now God is laying the *Axe*, if not *to the Root*, yet he *is lopping* off many branches: and therefore the more need to take heed of *unfruitfulneſs.* The *Jews* were a *fruitleſs Vine* Chriſt layed the *Axe to the Root of the Tree*, &c. Luk.13.7. *Cut it down*, &c. would we not be cut down and caſt into the Fire, let us be fruitful and that in due *ſeaſon.*

4. The End of *Fruitfulneſs in Gods wayes is Everlaſting Life and Bleſſedneſs*, Rom. 6, 32. The good we do in *Family, Town, Church*, being done in uprightneſs will turn to good Account in the great day of Chriſts appearance, *Phil.4.17.* All good fruit which we here bring forth is as *Seed ſown*, 2 Cor. 9. 6. Prov.11.30. It will yield *great increaſe*, 1 Tim.6.18,19. 2 Tim.1.16,17,18. you would willingly have the Reward, then do the work; If you would have a *good Crop* in the *Harveſt day*, now be *ſowing* and that not *ſparingly*; ſerve the Lord *faithfully* and *diligently* in duties of *holineſs, Righteouſneſs, Love, kindneſs, Bounty and all goodneſs*, 1 Cor.15.8. knowing *your labour is not in vain in the Lord.* Labour to be more and more fruitful, that your works may be more at the laſt, then at the firſt; as Chriſt ſpeaks of them, *Rev.2.19.* yea, be fruitful in Age, honouring God, and *adorning the Goſpel in all things*, Pſal.92.14.

8. Make this *Return to God for all his Benefits*, and the great deliverances received, to make him your Truſt and Confidence all your dayes. Truſt upon the Lord, & live in dependance upon him for further mercy and Salvation. In Experience of what you have received from God, reſt upon him, we need daily from God, and the Lord gives out daily unto us, let us act Faith daily upon God. Make this uſe of Gods gracious appearance for you, never to diſtruſt him what ever your *dangers* and *ſtreights*, or *diſtreſſes* may be, ſo it was with *holy Paul*, 2 Cor. 1. 10. who delivered us from ſo great a death, and doth deliver, in whom we truſt that he will yet deliver us. Be not overmuch Careful or fearful in theſe evil and troubleſome dayes. Be not ſollicitous *what you ſhall eat, or what you*

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9. Make this *Return to God* for all his Bounty and mercy to you, to make God your exceeding joy, as *David* did, Pſal:43:4: and to rejoice in him the *God of your Salvation*: yea, the God of all *Salvations Temporal, Spiritual, and Eternal*: You cannot praiſe the Lord aright,, nor walk worthy of him, except you rejoyce in him, *Pſal,* 33.1. *Rejoyce in the Lord you Righteous, for praiſe is comely for the upright.* This duty is urged upon the Saints, *Phil.*3.1. and 4.4. *Rejoyce in the Lord alwayes, and again I ſay Rejoyce.* We ſhould not only rejoyce before the Lord in his bleſſings that he vouchſafeth us; as *Life, health, Corn,* &c. *Deut.*12.12.18. That God alloweth, yea, enjoyneth his people, but, *Rejoyce in the Lord*; Let not our joy be *Carnal* in our preſervation from death, in the Lifes of our Relations, in Crops, houſes, Lands, Children; but let our joy be *Spiritual.* Let not our chief joy be in *Church Priviledges,* and *Ordinances*; but on Chriſt Jeſus. Such are the *true Circumciſion,*

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10. and Lastly: Render to God *praise and Thanksgiving*, so the Prophet promiseth in verse after the Text; *I will take the Cup of Salvation*; wherein he alludes to their solemn feasts, wherein they had *Cups*, and in the use of them they returned praise to God for the blessings they had received from him. Commemorate Gods mercies to our selves and others, and praise his *great*, his *holy*, and *Reverend Name*, this we are frequently exhorted to, *Psal.* 22.25. And 61.8 And 107:13,14,15: you were as prisoners shut up for a time, but God hath brought you out into a large place: *Oh give Thanks to the Lord for he is good, for his mercy endureth for Ever.*

Mot: 1: God hath given you your desires, and Answered your prayers, therefore do you Answer his Expectation, what Cause have you to bless the Name of the Lord, *Psal.* 66:19,20: so *David*, verily God hath heard me, he hath been Attentive to the voice of my prayer: Blessed be God which hath not turned away my prayer nor his mercy from me, as *Hannah* said to *Eli*, 1 *Sam.* 1:27. For this Child I prayed, *&c*: so may we say, for this mercy I prayed for this deliverance, for this Return to our Habitations, and Relations, for this dayes liberty we sought the Lord, and he hath given us, our hearts desire; he might have made more breaches, continued our distresses longer, let therefore the Redeemed of the Lord say; *The Lord is good and gracious for his mercy endures for ever.*

2. This is the way to keep and hold Gods blessings still with us. It is *via Conservandi*; God will not take away his mercies from us, from the Country, if we Return praise to him; They giving God his *Rent*, the *Tribute* he expects, he will not turn them out of *doors*, not strip us of his Benefits, By *giving praise we glorifie him*, *Psal.* 50: 23. *He that offereth* or sacrificeth *praise glorifies me*. He acknowledgeth

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3. *The glory of his wisdome*, in ordering all *Events* for his peoples good, and ruling all the world for his *Churches benefit*: *All is theirs*, 1 Cor.3.21,22.

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5. *The glory of his Truth in his Word*; making good the same to us, and to his Church, *Rev.*15.3. so in that Song after their Victory over the Beast; *Just and true are thy wayes*.

Mot. 3. This will open *Gods heart* and *hand* to give more; and so it is *medium impetrandi*, a means to prevail for more mercies, 2 *Chron.*20.22. And when they began to sing and to praise, the Lord set *Ambushments* against the Children of *Ammon*, &c. a man puts in but a *Bucket* full of water into a *Pump*, but it returneth more: The more praise we return, the more good shall we receive. A thankful Christian is a blessed Christian; would you have future mercies be thankful for present mercies, say not; If I had such a mercy I would be thankful, and praise the Name of the Lord; praise him for what thou hast received, and thou maiest have more; God will show down his blessings of grace and goodness upon thee

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praiſes of Iſrael; He loves to ſit by them, and to hear them when their hearts are in *Tune*, when they ſound forth his *high praiſes*.

5*thly*. It is a ſigne that the good things which we enjoy are given as bleſſings from the hand of a *Fathers love*, when they work this in us, to carry up our Affections to be much in bleſſing him for them; A man may abound in good things which are in themſelves bleſſings, and yet be no bleſſing to him that hath them; but be turned into Curſes: How may I know (will ſome ſay,) that this and that gift, theſe deliverances are bleſſings to us? even hereby, when they work this diſpoſition in us to bleſs and praiſe the Lord who hath ſo bleſſed us.

6*thly*. *It is a moſt Heavenly duty*, the very work of the Saints in Heaven; When all other work Ceaſeth, this ſhall not Ceaſe to all Eternity. The more you are in the Exerciſe of this *Spiritual Service*, the more there is of the *Life of Heaven upon Earth*.

This day you meet together to praiſe the Name of the Lord, who were together in ſuch a danger, that you almoſt deſpaired of Life; as the Apoſtle ſaith, 2 *Cor*. 1.8. Look that your praiſes be ſuch that God may be well pleaſed with them; and with you in the performance of this Service.

1. *Let them be Cordial*, with the heart, yea, with the whole heart, *Pſal*. 9.1.

1. See that your hearts be taken up with an *Admiration* of *Gods favour* and *Bounty* towards you, as *David*, Pſal. 139.14. Admire the Lords *ſparing*, *delivering*, and *reſtoring mercy*.

2. All our Service and worſhip of God muſt be with the heart and from the heart; God calls for the Heart in all, *Prov*. 23.26. He would have the Heart in prayer, praiſe, hearing the word, and all other performances; the Lord *is a Spirit, and will be worſhipped in Spirit and Truth*, John 4.24.

2. *Let them be Verbal*, *Pſal*. 34.1, and 51.15. *Hoſ*. 14.2. *We will render the Calves of our lips*.

1. In ſinging *Pſalms*, a duty in *Goſpel times*: Col 3.16. And then moſt *ſeaſonable* when God gives Cauſe of Rejoycing in his mercies, *James* 5.13. *If any be merry let him ſing Pſalms*, Pſal. 126.1,2. when the Lord turned the *Captivity* of *Zion*, &c. our mouth was filled with *Laughter* and our *Tongues* with *ſinging*.

2. In declaring *Gods goodnes* unto others; Extolling his Name, speaking of his loving kindnes, *Psal.* 66 18. *Come hither* (saith the Prophet) *all you that fear God, and I will tell what he hath done for my Soul.* What Deliverances I have received, and Victories I have obtained, what Answers of prayer I have had. So *Psal.* 145. 21. *my mouth shall speak the praise of the Lord*, &c. In *Luk.* 8. 38, 39. Christ Commands the man out of whom he had cast the Devils to shew how great things God hath done for him.

3. *Let them be real praises*; praise him not only in our words, but in all our wayes; living to the honour of his Name, which is called upon us, and of the Gospel professed by us, *Phil.* 1. 27. Only *let your Conversation be as becomes the Gospel of Christ*; That is a main thing to be attended to, *Psal.* 50. 23. He that will offer praise aright, must also order his Conversation aright; Confession and Conversation must go together in a thankful man, *Psal.* 116. 8, 9. *I will walk before God in the Land of the living*; Inward Affection must be manifested in our outward Conversation. Therefore look well to your wayes, Elder and younger; Walk holily and Righteously; *live soberly, Righteously and godly in this present world*, else all your praises are vain; The Lord will not accept them.

Let our praises be Continual, Psal. 34. 1. and *Psal.* 63. 4. *I will bless thee while I live*; Rest not in the work of a day, but remember Gods mercies all your dayes; Be not like the *Israelites*, Psal. 106. 12. They sang his praises, but soon forgot his works.

You that are young remember the Lord in your best dayes, and let us all both Elder and younger remember him all our dayes. Remember him, to Love him, serve, honour and glorifie him. Remember your Promises and Engagements to him. If we remember not his mercies to praise him, he will remember our Ingratitude against him therein, by Cutting us short of his blessings, and plaguing us with his Judgements.

5. Let all our Sacrifices of praise be offered up to God in the Name of Jesus Christ, that so they may be a sweet savour before him. God smelled a sweet savour in *Noahs Sacrifice*, after that *wonderful preservation* from the Floud of waters, Gen. 8. 20. *Noah looked* to Christ, *Heb.* 13. 15. Col. 3. 17. In him God will be well pleased with you. And that Testimony you shall have one day from him,

one, but with different lighting.

praiſes of Iſrael; He loves to ſit by them, and to hear them when their hearts are in *Tune*, when they ſound forth his *high praiſes*.

5*thly*. It is a ſigne that the good things which we enjoy are given as bleſſings from the hand of a *Fathers love*, when they work this in us, to carry up our Affections to be much in bleſſing him for them; A man may abound in good things which are in themſelves bleſſings, and yet be no bleſſing to him that hath them; but be turned into Curſes: How may I know (will ſome ſay) that this and that gift, theſe deliverances are bleſſings to us? even hereby, when they work this diſpoſition in us to bleſs and praiſe the Lord who hath ſo bleſſed us.

6*thly*. *It is a moſt Heavenly duty*, the very work of the Saints in Heaven; When all other work Ceaſeth, this ſhall not Ceaſe to all Eternity. The more you are in the Exerciſe of this *Spiritual Service*, the more there is of the *Life of Heaven upon Earth*.

This day you meet together to praiſe the Name of the Lord, who were together in ſuch a danger, that you almoſt deſpaired of Life; as the Apoſtle ſaith, 2 *Cor*. 1.8. Look that your praiſes be ſuch that God may be well pleaſed with them; and with you in the performance of this Service.

1. *Let them be Cordial*, with the heart, yea, with the whole heart, *Pſal*. 9.1.

1. See that your hearts be taken up with an *Admiration* of *Gods favour* and *Bounty* towards you, as *David*, Pſal. 139.14. Admire the Lords *ſparing*, *delivering*, and *reſtoring mercy*.

2. All our Service and worſhip of God muſt be with the heart and from the heart; God calls for the Heart in all, *Prov*. 23.26. He would have the Heart in prayer, praiſe, hearing the word, and all other performances; the Lord *is a Spirit, and will be worſhipped in Spirit and Truth*, John 4.24.

2. *Let them be Verbal*, *Pſal*. 34.1, and 51.15. *Hoſ*. 14.2. *We will render the Calves of our lips*.

1. In ſinging *Pſalms*, a duty in *Goſpel times*: Col 3.16. And then moſt *ſeaſonable* when God gives Cauſe of Rejoycing in his mercies, *James* 5.13. *If any be merry let him ſing Pſalms*, Pſal. 126.1,2. when the Lord turned the *Captivity* of *Zion*, &c. our mouth was filled with *Laughter* and our *Tongues* with *ſinging*.

2. In declaring *Gods goodneſs* unto others; Extolling his Name, ſpeaking of his loving kindneſs, *Pſal.*66 18. *Come hither* (ſaith the Prophet) *all you that fear God, and I will tell what he hath done for my Soul.* What Deliverances I have received, and Victories I have obtained, what Anſwers of prayer I have had. So *Pſal.* 145. 21. *my mouth ſhall ſpeak the praiſe of the Lord*, &c. In *Luk. 8:38, 39.* Chriſt Commands the man out of whom he had caſt the Devils to ſhew how great things God hath done for him.

3. *Let them be real praiſes*; praiſe him not only in our words, but in all our wayes; living to the honour of his Name, which is called upon us, and of the Goſpel profeſſed by us, *Phil. 1.27.* Only *let your Converſation be as becomes the Goſpel of Chriſt*; That is a main thing to be attended to, *Pſal. 50.23.* He that will offer praiſe aright, muſt alſo order his Converſation aright; Confeſſion and Converſation muſt go together in a thankful man, *Pſal. 116.8,9. I will walk before God in the Land of the living*; Inward Affection muſt be manifeſted in our outward Converſation. Therefore look well to your wayes, Elder and younger; Walk holily and Righteouſly; *live ſoberly, Righteouſly and godly in this preſent world*, elſe all your praiſes are vain; The Lord will not accept them.

Let our praiſes be Continual, Pſal. *34. 1.* and *Pſal.* 63.4. *I will bleſs thee while I live*; Reſt not in the work of a day, but remember Gods mercies all your dayes; Be not like the *Iſraelites*, Pſal. *106. 12.* They ſang his praiſes, but ſoon forgot his works.

You that are young remember the Lord in your beſt dayes, and let us all both Elder and younger remember him all our dayes. Remember him, to Love him, ſerve, honour and glorifie him. Remember your Promiſes and Engagements to him. If we remember not his mercies to praiſe him, he will remember our Ingratitude againſt him therein, by Cutting us ſhort of his bleſſings, and plaguing us with his Judgements.

5. Let all our Sacrifices of praiſe be offered up to God in the Name of Jeſus Chriſt, that ſo they may be a ſweet ſavour before him. God ſmelled a ſweet ſavour in *Noahs Sacrifice*, after that *wonderful preſervation* from the Floud of waters, Gen. 8.20. *Noah* looked to Chriſt, *Heb. 13. 15.* Col. *3. 17.* In him God will be well pleaſed with you. And that Teſtimony you ſhall have one day from him,

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that you pleased him in your returns to him: Let us thus now Render to God whiles we are here on Earth, and we shall Reap the Fruit of all in the great day of Christs appearance, when God will *Render to every one according to their works*, Rom.2.6,7. Then those that have carefully observed all Gods dispensations about them, and been sollicitous what to Render to him; giving up themselves to him. Loving, fearing, and obeying him, walking in *holy Fellowship* with him in his own Appointments, they shall be received by him into his *Everlasting Kingdome*, there to be with him, *singing praises to him that sits on the Throne, and to the Lamb for Evermore.*

FINIS.